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Religious Communications.

MEMOIR OF THE REV. THOMAS
COTTERILL.

(Concluded from p. 535.)

IN 1808 Mr. Cotterill married; and when his family increased he was compelled to add to his other labours the care of pupils; for his income, while at Lane End, never exceeded a hundred pounds a-year. He could not consequently now devote every evening in the week to his parochial labours: but he had an extraordinary art of finding time for all his duties; and he debarred himself even of necessary rest, in order to prepare a volume of family prayers, which have met with general approbation.

At the commencement of 1817, he obtained the perpetual curacy of St. Paul's, Sheffield, in a manner as honourable to the worthy vicar on whom the appointment devolved as to himself. That gentleman having formed a favourable opinion of Mr. Cotterill's character and talents from general report, and from the perusal of a visitation sermon which he had published, was so anxious to ascertain how far his qualifications as a preacher fitted him for so important a situation, that he went over to Lane End for the purpose of being present during divine service. Every thing which he there heard and saw convinced him of Mr. Cotterill's ministerial excellence, and the result was the removal of the latter to Sheffield in the following summer. In this new situation, which was in every respect one of increased importance, he shewed himself, as he had ever done, "ready to every good word

and work." For a time his character was by some persons ill understood, and his motives were suspected; so that he met with considerable opposition, especially on account of his having introduced a new Book of Psalms and Hymns. This dispute was, however, at length amicably adjusted by a reference to his Grace the Archbishop of York, who, with great kindness and conciliation, engaged to revise a selection subsequently prepared by Mr. Cotterill, which he allowed to be dedicated to himself*; and he liberally supplied the congregation of St. Paul's with copies at his own expense. Of the kind and judicious conduct of the Archbishop in this affair, as well as on various other occasions, Mr. Cotterill always spoke with feelings of the liveliest gratitude.

After the favourable termination of the misunderstanding alluded to, the voice of opposition was heard no longer, and the strongest bond of union was formed between Mr. Cotterill and the flock committed to his care. His ministerial duties (till a few months before his death) consisted of two services at his own church, and a sermon once a month at the parish church on the Sunday, and also on the Wednesday evening, besides occasional services. In turn with the other clergy of the place, he visited the infirmary and workhouse. He also regularly gave instruction of a more private nature to some of the poor who, from old

* A large edition of these Psalms and Hymns, which have been very extensively adopted, was lately published by Messrs. Cadell.

age or other circumstances, stood in peculiar need of it; and once a-week he assembled the teachers and scholars of the Sunday school connected with his church. It needs scarcely be remarked, that he was also in the constant habit of visiting the sick and afflicted. Being no less able than willing to give suitable advice in most exigencies, either of a temporal or spiritual nature, a considerable portion of his time was occupied in attending to such applications. He delighted in the office of a peace-maker, and he was peculiarly fitted for it by his quick discrimination of character and his unfailing sweetness of temper. He never thought of himself when an opportunity occurred of doing good to others. Every one could read in his countenance, "Here I am: employ me as you will for your benefit, provided the object be a lawful one." With such a disposition and such unusual powers of usefulness, his employments, amidst so large a population as that of Sheffield, would have been quite as much as his strength would allow, even if he had not unhappily been obliged, from the smallness of his income, to receive pupils into his house, who occupied seven or eight hours of his laborious day. The consequence was, that he seldom had leisure for the preparation of his sermons, an occupation which afforded him the highest enjoyment, till late in the evening; and sometimes he devoted whole nights to that object. No constitution could long bear up under such a pressure of engagements; and, about six months before his death, his friends saw with anxiety that his health was gradually declining. At their earnest solicitation he reluctantly gave up preaching at the parish church, and about the same time spent a few weeks for the benefit of the sea air at Bridlington, chiefly, however, on account of the ill health of his wife. But this was a season only of comparative rest. While there, he preached regularly

in the church, and exerted himself in various ways with such unaffected modesty and humility that he will be long remembered at Bridlington as a faithful and affectionate minister of "Christ's flock scattered throughout the world."

On his return to Sheffield, his friends were grieved to find that he had derived little benefit from change of air, yet he continued the performance of his usual duties, till Sunday, November 23d, when he was so much exhausted after the morning service, that he gladly accepted an offer of assistance in the afternoon. In a few days he was attacked by a fever, which appeared soon to yield to the remedies employed; but, attempting to resume his labours with his pupils, he brought on a relapse, which assumed a very alarming aspect. From this time he was evidently impressed with the idea that he should not recover; and even during his delirium eternity seems constantly to have occupied his mind. Often would he imagine his beloved flock before him, and address to them the most affectionate and awakening expostulations on the vanity of the world, the nearness of eternity, and the necessity of a heavenly mind for the enjoyment of future blessedness. Sometimes he would call successively for his children; and, reminding them of their peculiar failings and dangers, he would address them on that great subject which filled his mind, with all the authority of a father, yet with a sweetness of voice and manner which was peculiar to him, and never forsook him. "Upon more than one occasion," Mr. Price states in his sermon, "in the earlier part of his illness, when he was quite himself, calling me by my name, he said, with great affection and solemnity. '*The day, the day* is nearer than you conceive.'" Mr. Price adds several remarks which he made during his mental wanderings, but which he mentions merely as shewing the habitual bent of his thoughts.

He gives a most affecting account of him in one of his lucid hours. His wife and his friend had been praying by his bed-side. "When his friend," continues Mr. Price, "had ceased praying, your lamented minister raised himself upon his left elbow, and with his right hand earnestly stretched out towards heaven, and with a voice in its full strength, addressed one of the most clear, connected, pertinent, and awful prayers to God that was perhaps ever uttered by man. It comprised a reference to his wife, his children, himself, and his friend; and then distinctly to his own flock, and all the people of the place, and to the extension of Christ's kingdom throughout the world." His chief request was, that "they might be prepared to stand before the Son of Man." At the close, he sunk down powerless and exhausted on his bed. He continued for about ten days in a state of the greatest danger, and twice he seemed rescued from the grasp of death by the assiduity and skill of his medical attendants. At the end of that time, a favourable change in the disorder renewed the hopes of his anxious friends. The delirium gradually subsided, but he was too weak to admit of conversation. Still the peaceful state of his mind was evident to all around him, and his gentle affectionate spirit made him endeavour by words and looks of kindness to shew his gratitude for their attentions and services. The extraordinary interest felt for him was not confined to his own family and congregation, but seemed to pervade the whole population of the town in which he resided.

The hopes which had been excited, were soon crushed by a return of fever, which in two days put an end to his sufferings. The same holy calm reigned within his breast to the last. Not a shadow of a doubt seems ever to have crossed his mind with respect to his future prospects; and his own will seemed annihilated, being absorbed

in the will of God. The day previous to his death, his brother having remarked to him that heaven was a blessed place, his countenance lighted up, and he exclaimed, "O yes, it is indeed." "And you," his brother replied, "will soon be there." He paused, and, with an expression of voice and countenance, as if he dared not indulge a wish for immediate blessedness, he rejoined, "*That* must depend on the will of Him with whom are the issues of life and death." Just before he expired, his afflicted family being assembled round his bed, he prayed for a considerable time in the most fervent and energetic manner, with all his faculties evidently in full exercise. At last his strength failed, and he continued his intercourse with Heaven in a lower tone, when the word "temptation" struck the ear of his anxious brother; but, on listening attentively, he perceived with delight, that he was praying for his children that they might be kept from "the temptations of the world, the flesh, and the devil." His voice then gradually sinking, in a few minutes, without a sigh or a struggle, he closed his earthly labours, and entered into his eternal rest. The feelings of all present during the heart-affecting stillness which succeeded, were in perfect unison with the expression of one amongst them, "Blessed are the dead which die in the Lord." They who witnessed this scene can never forget it. May their last end be like his!

When Mr. Cotterill's death was announced, it seemed as if every one who heard the mournful intelligence had lost a son, a father, or a brother. A few days after his decease, a meeting of the seat-holders of St. Paul's was held, for the purpose of expressing their sorrow for the loss of their minister, and their respect for his memory. The whole congregation were requested to put themselves in mourning; and as if they felt every mark of kindness and attention to their de-

parted *friend* (the name by which they affectionately designated him) as a personal favour to themselves, votes of thanks were passed to the medical gentlemen who had attended upon him with unwearied assiduity, and to those ladies who had watched over him and ministered to his wants with maternal tenderness. His funeral was attended by all the clergymen in the town, and by many from the surrounding neighbourhood; almost all the Dissenting ministers in the place also requested leave to pay this last tribute of respect to his memory. Nearly the whole of his congregation followed his remains to the grave, and many thousands of sincere mourners were assembled.

It was well known to Mr. Cotterill's congregation, that his family, consisting of a wife and five children, were left without provision, and they hastened to afford them effectual aid. The day after the funeral a meeting was convened which was marked by a truly generous flow of Christian feeling and benevolence. Nor were this feeling and benevolence confined to the neighbourhood of Sheffield. In Staffordshire, where Mr. Cotterill had previously exercised his ministry, and indeed wherever his character was known, the esteem and affection with which he was regarded, have been evidenced by liberality towards those whom he left behind him.*

Though the character of Mr. Cotterill has been, to a considerable extent developed in the preceding historical sketch of his life, it may be desirable to advert more particularly to some of its leading features, with a view, chiefly, of illustrating the cause of his ministerial usefulness. He was remarkable, not for originality of genius, but for vigour

and soundness of intellect; not for the exhibition of one dazzling talent that attracted the admiration of one class of hearers, but for possessing a union of mental endowments which rendered him interesting and useful to all. His mind was so constituted and so balanced as exactly to fit him for his work. It was quick in perception, strong in apprehension, happy in combination, and ready, honest, and argumentative in the development of its stores. His intellectual powers were much assisted by his moral qualities. An unusual freedom from selfishness, vanity, and irritability, made him see every subject in the clear day-light of truth, and stamped a peculiar value on the decisions of his judgment. In attempting to pourtray this part of his character, the language of his friend, Mr. Price, must again be adopted. "If there be one quality more than others which in him manifested itself with singular felicity, it was sweetness of temper. When sweetness of temper is combined with strength of understanding, soundness of principle, and corresponding exertions, it constitutes the greatest charm of earthly existence. Oh! what an appalling sum of misery in domestic and social life is the product of violent, of sullen, of envious, of obstinate, of jealous and froward temper! Throughout the whole of our thirty years' friendship, some of which were passed in almost constant and close intercourse, although we occasionally thought differently, and came to opposite conclusions upon subjects which cannot be deemed of minor importance, and in which both of us were seriously interested, yet during that period of thirty years I never heard one unkind word, I never saw one unkind look, I never had known cause to suspect, and I never did suspect, him of one unkind thought towards me. Nay more, I never knew him (and I think I was continually admitted to his inmost privacies,) I never knew

* The relatives of Mr. Cotterill here acknowledge with unfeigned gratitude the extensive bounty of the Christian public to his widow and children, for whose benefit upwards of Four Thousand Pounds were collected within a few months after his decease.

him utter, or appear secretly to entertain, one unworthy thought of any human being! Hence it was that with due allowance for the decided opinions which such an understanding as his could not but form, and the decided line of conduct which such principles as his could not but pursue, no man living perhaps, within an equal circle, ever had fewer open enemies, and more private friends. Wherever he went, affectionate and warm hearted friends seemed to spring up around him at once, to hail him as almost of a higher order of created beings, and to increase in numbers and in demonstrations of increasing regards. An effect so happy was the result of a most felicitous combination in which sweetness of temper beaming in a countenance which was its most suitable index, seemed to hold a very prominent place. This temper when combined with such principles, such talent, and such exertions as his, seems to form what the holy Apostle has distinctly designated the good man, for whom "peradventure some would even dare to die."

"In juxtaposition with this very conspicuous feature which disposed him to uniform cheerfulness in himself, and to the promotion of it in others, I would place (what might surprise many) a constantly prevailing and most powerfully operative impression of the vanity of life, and the nearness of every man to his final destination. He ever appeared to me, from the very first of his religious impressions to the last, to have upon his mind a more habitual and realizing impression of the near approach and certainty of future judgment, than most other men. He had less of prospective plan, and looking forward to years to come, than most other men; and was always, though unobtrusively, disposed to that seriousness of view which easily admitted the possibility of that day or that night then passing being his last. This possibility, which others would coldly allow, he would feelingly believe;

and where a strong shock would be necessary to impress it vividly upon the minds of others, an apparently trivial incident would suffice for a most operative influence on his own. It was not death, nor any of its circumstances; it was not alarm of dying, for I know not that he ever had any; it was not apprehension of pain or disease, or any violent or lingering mode of dissolution;—it was the moment after death; it was the instant passing into the presence of his God; it was the 'hour when the Son of Man cometh;' it was 'the swallowing up of time into eternity;' it was the sudden burst upon immortal scenes; it was the instantaneous call to a state to be fixed for ever, be it what it may; it was an awful though adoring apprehension of the unutterable Majesty of the Most High; it was the act of giving account to God; it was something, perhaps, stronger and clearer than I can state to you, which in an instant, and at any instant, could impart a holy solemnity to his cheerful mind, which could as instantly dispose it to the more direct impulses and acts of religious duties. Thus to him, time and eternity were (if I may so express it) closer together than to most men. To him the veil which hung between them was of thiner texture; the line which separated them of shorter length. Hence, perhaps, he was habitually nearer to his God than many other real Christians; and without a particle of unbecoming levity on the one hand, or of severity and harshness on the other, was at once the humble, the earnest, the energetic minister of Christ."

But, one of the most striking features in Mr. Cotterill's character was his disinterestedness. They who best knew the interior of his mind, and who, during a series of years, had abundant opportunities of discovering its real tendencies, never could perceive the least approach to an undue consideration of himself. On the contrary, he was ever willing to give up his own just

rights, if he could thereby contribute to the happiness of others. In the intercourse of social life, tests of character in this respect are of constant recurrence and of various description. Many who may be disinterested in pecuniary concerns, are extremely selfish with regard to their personal gratifications. They will sacrifice their money, but not their ease, their reputation, their feelings, or their opinions. But the disinterestedness of Mr. Cotterill was of a very different order; it extended to *all* those particulars, and plainly proved to those who had any knowledge of him, that he sought "not his own, but the things of Jesus Christ." In public and in private life, the glory of God, and the good of his fellow-creatures appeared to be his constant and undivided aim; and though he could have turned aside into the paths of ease and worldly emolument, he deliberately chose the path of labour and comparative poverty. It is evident that these qualities of mind and heart, for which Mr. Cotterill was chiefly distinguished, were peculiarly adapted to give effect to his ministerial instructions. And when a strong sense of duty constrained him to oppose the plans or wishes of others, these qualities were all brought into active exercise, and produced the happiest results. His moderation was known unto all men; and sooner or later all who had an opportunity of viewing his conduct, were convinced that he was influenced by the purest motives. While this conviction abated prejudice, and the sweetness of his disposition won affection, the unshrinking firmness of his character would not allow him to make any undue concessions, even for the sake of that peace which he so greatly prized. His conduct was uniformly consistent with a remark which he frequently made, that he was always ready to sacrifice *feelings*, but never *principle*.

To those who were not personally acquainted with Mr. Cotterill, the

character which has been here given of him may possibly appear partial or exaggerated; but they who know him best, will, it is firmly believed, most clearly acknowledge its faithfulness. Did he then, it may be asked, possess all this excellence without any countervailing defects? It may perhaps be questioned, whether, whilst he was ever ready to attend to the temporal wants of others, he paid all that regard which was necessary to his own worldly circumstances: but, if he did fail here, this did not arise from indolence or self-indulgence; few men were ever more free from these vices. It was the infirmity of human nature which, in avoiding one error, verged towards another. He had a very strong conviction upon his mind, of the extreme sinfulness of a worldly-minded spirit in a minister of Christ, which made him shrink from every approach to it. Beyond this it would not be easy to fix upon any thing in his conduct of a questionable nature. Doubtless he partook of that depravity of heart which has spread itself through the whole family of fallen men; and whatever he was, as he himself would have been the first to declare, "he was by the grace of God." The differences in natural disposition are so great, that the conflict between the two opposing principles of the flesh and spirit which takes place in the heart of every Christian, is far less observable in some characters than in others. But we must not therefore rashly conclude that they have had less to overcome, because their trials and temptations have been of a different nature. Nor should any omit to follow their example on the ground that they do not possess an equally happy temperament of mind. With respect to those virtues which are peculiarly adapted to recommend religion in the world, it is indeed strange that any persons can neglect to exercise them, and yet imagine that they are actuated by a supreme desire to promote the glory

of God and the salvation of men. Had there been no express command in Scripture to adorn the doctrine of God our Saviour in all things, it would have been included in the law of love; and it is difficult to believe that man sincere in his Christian profession, who alleges any natural disposition whatever as a sufficient excuse for not exhibiting religion in an attractive form. There are so many subordinate motives to impel men to the cultivation of what is amiable and praise-worthy in the sight of their fellow-creatures, that it might have been imagined an Apostolic injunction to this effect was unnecessary. But the Spirit of God knew better the backwardness of the human heart to all that is good, even when renewed by Divine grace. St. Paul therefore was taught to urge his beloved converts to the study and practice of the social virtues, by positive precept, by personal example, and by the promise of the Divine favour, and of that blessedness which is inseparable from an intimate communion with the God of peace. "Finally, brethren," he says, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received, and heard, and seen in me, do; and the God of peace shall be with you."

FAMILY SERMONS.—No. CXC.

Psalm xcvi. 1.—*The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof.*

EVERY thing within us and around us should perpetually recal to our minds the presence and the perfections of Him in whom "we live and move and have our being." But

unhappily this is not the case with the great bulk of mankind; they habitually forget him, they think not of his presence, they seek not his mercy, they are not grateful for his gifts. And, what is worst of all, their forgetfulness is wilful: they neglect him, because they do not love him; they are unwilling to be reminded of him, because they dread his righteous displeasure, and have no wish to walk in the way of his commandments. Far from rejoicing when told that the Lord reigneth, they would conceal themselves, if possible, from his omniscient eye, and withdraw themselves from his dominion; they would live as beings of to-day who have no souls and no concern beyond the grave. But is this reasonable? is it the return which even our natural conscience tells us we owe to our Creator? Above all, is it conduct becoming those who say that they believe in Divine revelation; who acknowledge his being and perfections, as disclosed to us in his word; and who profess to worship him in the Gospel of his Son? Far otherwise! God ought ever to be near to us in our thoughts, as he is near to us in reality; and if we learn to know him aright, and to seek an interest in his favour, the remembrance of his presence, far from filling us with gloom and apprehension, will be a daily source of repose and consolation.—Our ignorance will be enlightened, our weakness will be strengthened, our sorrows will be assuaged; we shall rejoice that he reigneth, and shall feel it to be our highest wisdom and privilege to submit ourselves to his righteous government.

In pursuing the consideration of this subject, the text will lead us, in the first place, to contemplate the universal dominion of God; and secondly, to inquire why we should rejoice in his superintendence.

First, then, we learn from the passage before us, that "the Lord reigneth."—The right of the Almighty to this supreme dominion, is founded on

the highest of all titles, that of creation. A belief in God as the Maker of all things, is a fundamental article of our religion; for "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Indeed, it is the very first declaration of Scripture, that "in the beginning God created the heavens and the earth." When nothing as yet existed, he willed, and he spake, and the universe came into being. No one, therefore, can dispute with him the first claim to a right and property in all things; all things being made by him, and for him. "O Lord of hosts, thou art the God, even thou alone, of all the kingdoms of the earth; for thou hast made heaven and earth."

The universe, thus created by his power, he upholds by his continual providence. Who would have skill to reign over this vast and complicated creation, but its Almighty and infinitely perfect Author? Who could guide the stars in their courses, and raise and support the successive races of the vegetable and animal tribes; and, above all, who could rule in the armies of heaven, and amongst the inhabitants of the earth, but He whose wisdom and power brought all creation into existence? Even man, though endued with reason, and master of many arts and sciences, could not preserve his own life a single moment, without the providential care of his gracious Creator. No creature is, or can be, independent of Him: he sustains us in life, he clothes us, he feeds us, he shelters us, he wards off disease and danger, and he follows us with his loving kindness and tender mercy. He reigns in every department of his creation. If we look to the heavens above, it is he who "tellet the number of the stars, and calleth them all by their names." "Lift up your eyes on high, and behold who hath created these things, that bringeth

out their host by number (He calleth them all by their names) by the greatness of his might; for that he is strong in power, no one faileth." If we look beneath, we see him year after year replenishing the earth with his treasures: "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." Though he has contrived all his works with infinite skill, he has not so made them that they should continue without his constant care. The Psalmist David beautifully describes this never ceasing dependence of all things upon him. "These," that is every living thing, the inhabitants of the air, of the earth, and of the waters, "these all wait upon thee, that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good; thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust; thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth." Especially is his providential care visible with respect to mankind. He describes himself in his word as looking down from heaven to behold all that concerns them; as numbering the very hairs of their head. "Thou knowest," said David, "my downsitting and mine uprising; thou understandest my thoughts, afar off; thou compassed my path and my lying down, and art acquainted with all my ways." Nor is he a mere spectator, but an active disposer and agent in our affairs. It is he that maketh poor and maketh rich: he appoints our stations in life; he allots to us our portion of health, and strength, and the ordinary bounties of his providence. He promised the Patriarch Abraham that his posterity should enjoy the land of Canaan, and he accomplish-

ed his promise, though at that time no event appeared less probable. He taught Jacob to acknowledge, with heartfelt gratitude, that all his prosperity was derived from the same infinite source: "O God of my father Abraham, and God of my father Isaac, the Lord which said unto me, Return unto thy country, and unto thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies and of all the truth which thou has shewed unto thy servant." David, in like manner, in his thanksgiving, when the people had offered willingly of their substance to build the temple, said, "Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all." We might bring forward almost innumerable other passages of Scripture, of the same nature, all shewing the strong sense which devout men in every age, and, above all, the sacred writers, have entertained of the presence and dominion of God.

But, most of all, he reigns in his kingdom of grace; and to this the Psalmist appears particularly to refer in the text, the whole Psalm being considered to be a prophecy of the conversion of the Gentiles, and the spiritual dominion of the promised Messiah. The knowledge of the one true God, and of salvation through the sacrifice and death of Christ, which had hitherto been confined to the Jewish people, was to be at length diffused throughout "the multitude of isles:" the "isles were to wait for his law;" "the Sun of Righteousness was to rise with healing in his wings;" and "the Gentiles were to come to his light, and kings to the brightness of his rising." The Messiah was to

reign King of kings and Lord of lords, and of his dominion there was to be no end. In this view of the subject, the Creator reigns in the souls of men, in a new and peculiar manner. The throne of the human heart had been yielded to an usurper; for Satan is described as the god of this world, reigning without opposition in the children of disobedience. His evil dominion is marked by whatever is unholy and unlike God, whether in word, or thought, or action. But it was the office of Christ, as a conqueror, to expel this enemy of souls, and to re-assume the reins of government in the hearts of men: he died to purify to himself a people zealous of good works. His kingdom is love, and joy, and peace, and holiness. He dwells in us by faith, and shews the efficacy of his dominion, by causing us to abound in the fruits of repentance, and in every good word and work, to his praise and glory. He inclines us by his Holy Spirit willingly to submit to him as our rightful Sovereign, and to banish from our hearts whatever opposes his hallowed sway. He reigns, subduing our evil passions, calming our unchristian tempers, conquering pride, self-will, and worldliness, and exciting in us love to God and to our neighbour, and whatever is lovely and of good report. Nothing can more strikingly prove the presence and power of God, than such a change of character effected in a fallen and guilty creature like mankind. Not more certainly did he reign in his providence, when he made the stars in their courses to fight against Sisera, or when he discomfited the Philistines, or put to flight the army of the Assyrians, or levelled the walls of Jericho, or caused the sun to stand still upon Gibeon, and the moon in the valley of Ajalon, than he does in his spiritual kingdom, when he thus regenerates and sanctifies a human soul, and builds up his church, a spiritual dominion, rescued from the midst of apostacy

and impending destruction. And this spiritual kingdom is but the beginning of that universal dominion, which he will one day assume, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever, all enemies being subdued, and the whole universe acknowledging his rightful supremacy.

But our text, in the second place, speaks of the dominion of God over his creation, and especially in the affairs of his church, as a subject of gladness and rejoicing. He has not left us to our own skill or wisdom, or made us dependent upon our own frail and feeble energies. He has not consigned us to the dominion of chance; or, what would be still worse, to the wayward passions and desires which sin has introduced into a fallen world. He exerts a constant providential government for our advantage; and it is only in proportion as we voluntarily withdraw ourselves from his sway, and seek for other lords to rule over us, that he suffers us to feel how sinful and wretched we are, destitute of his guidance and protection.

We shall perceive abundant cause to rejoice in the government of God, if we consider the character of those over whom he reigns, and the nature of his dominion.

1. Over whom and what does he reign? He exerts an organizing and disposing power over all the elements of nature, without which constant vigilance, the universe would become a wreck, and no animated being could continue in existence. But it is his moral government which we are particularly called upon to consider; and this extends to angels, to devils, and to men. In heaven and in hell his government is of an unmixed character: in the former, it is infinite love and beneficence; in the latter, unmitigated justice and severity. Upon earth he reigns with a mingled sway; exhibiting, on the

one hand, a sceptre of mercy and forbearance, and, on the other, of righteous judgment and rebuke. In these various departments of his creation, he adapts the form of his government to the character of those whom he governs; but in all with an unfailing consistency with his own Divine perfections, which never vary amidst all the changes and exigencies of his creation. Now, with regard to our own world, viewing the fallen character of mankind, we may judge what a scene of evil and inextricable confusion would ensue were there not an all-wise and all-powerful Disposer, who sits, as it were, at the helm, and guides the vessel amidst the storms and contentions of human life. Were it not that he mercifully restrains the evil passions of mankind, the world would be one vast field of misery and every evil work, without any abatement or mitigation. Looking then no farther than this, we have cause to rejoice that the Lord reigneth, that he turneth the hearts of men as the rivers of water, and maketh even their wrath eventually to praise him. Happy is it for us that we are under a better guidance and protection than our own; and that a sinful and rebellious world is not at once consigned to a state of justly merited banishment from the care of its offended Creator.

2. The character also of God's government is a just cause of rejoicing. He rules not feebly, or ignorantly, or unjustly, or unmercifully. Human governments are a blessing to communities in proportion to the excellence of their laws and the justice of their administration. But the laws of God are perfect; like their Author, they are holy, just, and good; and in keeping them there is great reward. They are also administered as perfectly as they are planned. God governs *omnipotently*; there is no event that he cannot control; nothing can impede his designs; he makes all things work together after the good pleasure of his will. He governs also with *infinite wis-*

dom. All his plans are marked by unerring judgment: he can bring good out of evil; he “disappointeth the devices of the crafty, so that their hands cannot perform their enterprise; he taketh the wise in their own craftiness, and the counsel of the froward is carried headlong.” “With him is strength and wisdom; the deceived and the deceiver are his.” Every part of his creation displays this wisdom, and especially the human frame so “fearfully and wonderfully made.” His providential government, as described and illustrated by numerous examples in his word, exhibits this wisdom still more strikingly; and most of all, the affairs of his spiritual kingdom, his wonderful provision for the redemption of lost mankind, and his restoration of his degraded and sinful creatures to his own image in righteousness and true holiness. He governs also with *infinite justice*. He has no designs but what are as equitable as they are wise. We cannot understand the reason of all his proceedings; his government often appears, to our feeble conceptions, to be involved in much obscurity; but of this we may ever rest assured that “the Judge of all the earth will do right.” The future world will clear up all doubts, and will shew that, though “clouds and darkness are often round about him,” yet that “righteousness and judgment are the habitation of his throne.” He rules also with *boundless goodness*. His infinite wisdom and power are not exerted for the injury, but for the benefit of his creatures. To cease to be under his dominion would be their greatest calamity. “The Lord is good to all; his tender mercies are over all his works;” “the earth is full of his goodness.” His very threatenings and punishments are intended in mercy: they are designed, like the warning given to the Ninevites, to bring us to repentance, that we may live and not die. He “pardoneth iniquity, transgression,

and sin;” he is the rewarder of them that diligently seek him;” though he is “the Lord strong and mighty,” and is “provoked every day,” he yet bears with a sinful and apostate world: he is willing, even at the eleventh hour, to receive the returning prodigal; he has no pleasure in the death of the wicked, but rather that he should turn from his wickedness and live.

And is it not a subject for rejoicing that we live under the sway of a Being such as this? Could we choose so well for ourselves as he can choose for us? Could we in any way be so happy for time or for eternity, as by submitting to his wise and good and righteous dominion? But, then, the important question arises, Have we really done so? Are we by choice and self-dedication his obedient subjects? Let us examine our hearts in this particular, for his government is not to be trifled with. It is not a subject of indifference whether we are classed among the number of his friends or his enemies; among those who shall reign with him in endless glory in heaven, or those who shall be cast out from his presence into the blackness of darkness forever. Let me then address you on behalf of your Creator, Preserver, and Benefactor. Do you acknowledge him as such, and this practically as well as in words? Do you cherish towards him a reverent spirit, submitting to his dispensations and humbling yourself under his mighty hand? Do you adore him; do you fear him; and do you desire and endeavour to love him with all your heart and soul, and mind and strength? Do you shew an eagerness to serve him; do you account his service perfect freedom; do you avoid whatever interferes with your obedience to his laws, and do you make it the great study of your life to know and to do his will? Do you acknowledge his mercies, and does an habitual sense of them bind your heart in grateful affection to him?

Do you view with admiration the long-continued lenity of his government towards you ; that he has not cut you off in your sins, but has given you a space for hope and repentance ? Do you feel deeply thankful for his infinite mercy in Christ Jesus ; by which he permits, yea solicits, you to return to your obedience, and promises pardon and grace to all who accept his gracious invitation ? Do you seek the aid of his Holy Spirit, without whom you can do nothing, in order that you may henceforth live to his glory, as a willing subject of his spiritual kingdom ? Do you lament your past disobedience, and pray for strength to resist every temptation to wander from him in future ? By such inquiries may you ascertain how you stand affected towards him. Submit then to his authority ; wield no longer the arms of a feeble and impious rebellion ; but “ kiss the Son, lest he be angry ; ” live constantly under the dominion of his golden sceptre of mercy, and then, come what may, for life or death, for time or eternity, you shall be safe beneath the shadow of his almighty protection.

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To the Editor of the Christian Observer.

I AM tempted to request admittance for a few additional remarks, by way of appendix to the short article in your Number for June, on a circumstance connected with the cure performed by our Lord on the blind man (John ix.) and the deaf and dumb person (Mark vii. 33,) &c. ; chiefly for the purpose of introducing an apposite extract from *Blunt's Vestiges of Ancient Manners in Italy*. The subject may not seem of great moment ; but, as connected with the sacred narrative, it deserves its share of consideration, especially as such circumstances have been made a very unfair use of by sceptics and infidels, with a view to bring the Scriptures into disesteem and contempt.

Some scholars have supposed, that the popular ascription of miraculous properties to *human saliva originated* in its adoption as a connecting sign by our Saviour ; but there appears no reason why Christ should specially select for this purpose a thing so repugnant to *our* ideas at least of delicacy ; and further I should scarcely imagine, that the superstitious heathen would borrow a practice from one whom they regarded with detestation and horror as the enemy of those very gods, through whose blessing their charms were to work. But waving these considerations, we may by direct reference prove at once the existence and the prevalence of the belief in question, at a period *previous* to our Gospel narrative. Varro, who flourished several years *before* the Christian era, informs us,* that amongst the Hellespontines saliva had *long* been employed as an antidote against the bite of serpents. From Persius,† who was born about the close of our Lord's ministry, we incidentally learn, that the *lustrales saliva* had, *from generation to generation*, been decreed highly efficacious in counteracting the noxious influences of fascinations, &c. Pliny,‡ the naturalist, his contemporary, states at length, the various virtues, which, *from time immemorial*, had been ascribed to this singular specific ; and amongst them he particularly notices its frequent application in disorders of *the eye*. It is evident, then, that our

* Apud. Plin. Nat. Hist. vii. 2.

† Sat. ii. 31—34. ‡ x. 52. xxviii. 4.

For these references I am indebted to Mr. Blunt, who employs them to prove a somewhat different point. To them may be added the frequent notices of another superstitious custom amongst the ancients, that of *spitting into the bosom*, by way of averting any harm that might arise from the sight of a bad omen, the utterance of an unlucky word, the glance of an evil eye, &c.—See Theophrast. Char. xvi. ; Theocr. v. 39, xx. 12 ; Lucian Apolog. de Merced. Conduc. Petron. p. 131 ; Casaub. Lect. Theocr. 8., and Heins 2.

Saviour neither was nor could be the author of a notion, which had been in vogue, not only at Jerusalem and Alexandria, but likewise on the shores of the Hellespont, and in the streets of Rome, centuries, for ought we know, before he himself came into the world. It was necessary to clear up this point the more fully, as on it depends the whole force and propriety of the explanation which was suggested in the preceding paper, and which is so well argued in the extract which shall now be presented.

"A curious subject of inquiry here suggests itself, as to our Saviour's intention in making saliva the instrument of restoring sight to the blind, and hearing to the deaf. That he used it designedly there can be no doubt; but it was with a view to demonstrate that the virtues of which that, or any such indifferent substance, was the vehicle, were not to be referred to the substance itself (as many vainly supposed), but to Him who had it in his power to convert the most contemptible of his works into means of displaying his greatness. And by what better method than this which was adopted by our Saviour, could the people have been convinced of the absolute nullity of a charm so reputed? For might he not be understood to argue practically as follows: 'You say that there is a healing power in saliva; yet can any individual amongst you anoint the eyes of a blind man with it, and restore him to sight; or touch the ear of one who has been deaf from his birth, and create in him a new sense?'

"There are many instances in which it has pleased the Almighty Governor of the universe to act in a similar manner. He seems sometimes to allow the spirits of darkness, as it were, to select their own weapons, and then convinces them upon equal terms, that 'the Lord he is God.' Thus it was, perhaps, in consequence of the serpent being an object of idolatry in Egypt, that Jehovah thought fit to make that very

reptile subservient to his glory. For is it not remarkable that he should have caused this same animal to be both a blessing and a curse to his people? That he should have commissioned fiery serpents to bite them 'till they died,' and should then have commanded Moses to make a fiery serpent, that they who looked upon it might live? Could there be a stronger proof given than this, that his authority over matter was absolute; or that the animal which they might have once worshipped as a god was altogether his creature, and wholly at his disposal?

"The same observation applies to another circumstance in the Mosaic history. The rod, or wand, was peculiarly appropriated to the purposes of magic. It was used by the sorcerers and enchanters of Pharaoh. Yet this did not prevent the Almighty from permitting his servant Moses to employ that same instrument in manifestation of his omnipotence. The magicians might throw down their wands, and, by their connexion with the powers of darkness, transform them into snakes: they might smite the water with them, and turn it into blood; they might bring up by them frogs upon the land of Egypt: but all this the wand of the great leader of Israel could perform, and more than all this;—it could communicate a blessing as well as a curse; it could remove, as well as inflict calamity. Pharaoh applied to his magicians to contend with Moses in producing evil; but in banishing the evil, when produced, they could yield him no assistance whatever."—*Blunt's Vestiges*, pp. 114....171.

Οἶτις.

To the Editor of the Christian Observer.

THE rabbinical writers have indulged themselves in apparent information concerning personages in the Old Testament, of very little im-

portance; such as, that *Balaam* was the son of either *Jannes* or *Jambres*, who withstood Moses in Egypt. (2 Tim. iii. 8.) But the desire of circumstantial knowledge in such matters, is not confined to the Jews: it is to be regretted that Christians have followed the example.—For instance, it is often asserted that Mary Magdalene had been a woman of grossly licentious life, on no better foundation than that of identifying her with the woman of whom St. Luke, chap. vii. 37, &c. gives an affecting account; and who is said to be “a sinner,”—a term used in this sense only for those whose conduct or profession brought them under public censure, as in the case of *Zaccheus*.* The Evangelists have informed us, concerning Mary (of *Magdela*), that she, who, with others, had been healed and delivered out of most distressing circumstances (Luke viii. 2), ministered to our Lord in his state of humiliation, of their substance; and surely we may not venture to imagine that our Lord would have condescended to receive any part of that substance (contrary to his own law, Deut. xxiii. 18), if it had been the wages of iniquity.

Some, on the other hand, have identified the woman in Luke, chap. vii., with Mary, the sister of Lazarus, from the supposed similarity of the anointing with that in Simon's house, recorded by St. John. But, not to

* I apprehend that *his profession* as chief of the publicans had procured him the appellation of a sinner (Luke xix. 7), since our Lord's testimony, that he was “a son of Abraham,” implied, I think, not merely his lineage as a Jew, but also the general uprightness of his conduct; for ver. 8. I consider to relate to his *past*, not to his *future*, mode of action. Also it may be questioned whether the *false accusations* do not intend such as were brought before *Zaccheus*, (he being chief of the publicans,) and afterwards discovered to be ill-grounded, and too hastily (perhaps) credited by him. If I am right, a vindication in which he judged our Lord's honour was concerned, and *not* a confession and purpose of amendment, is the meaning of the 8th verse.

urge that both the date of the narration and its circumstances, are at variance with this idea, it ought to be considered that the name of Simon was common among the Jews;—that the master of the house is, by St. Mark, called *Simon the Leper*; that Mary anointed the *head* of Jesus, which the woman in St. Luke did not venture to do; also, that this unction of perfumed oils was an accustomed civility to honoured guests, and therefore its occurrence in different places of the evangelical history might naturally be expected.
E. M. B.

To the Editor of the Christian Observer.

IT is probable that most persons will agree with your correspondent MACARIUS, page 417 of your Number for July, respecting the utility and necessity of a plan for specific clerical education; but what plan to adopt, without interfering with our present ecclesiastical discipline, is a question which requires very calm and serious consideration. In the neighbourhood of the place from which I write, there are two Dissenting Academies; and part of their plan is to allow the students to go out and preach in the surrounding villages: and this is considered as of great utility, in connexion with their classical and theological studies, as preparatory for fitting them for being set apart for the pastoral office. But I apprehend that nothing of this kind can be allowed, or could be at all proper, in the candidates for Holy Orders in the Church of England. Your correspondent, however, is desirous of eliciting such suggestions as may lead to some satisfactory result. I would therefore ask why our candidates, for a year after taking their degrees at the University, or after completing their studies elsewhere, may not act as catechists in our Sunday and national schools?—

The duty of catechizing is a most essential part of that plan of instruction which our church requires; and there can be no doubt but that it was the design of our church originally that a deacon should accompany a priest for the purpose of assisting him in that office; but as there is a manifest alteration in this respect, why should not every graduate act as a catechist for a year under a parish priest, whereby he would not only communicate religious knowledge to the children, but learn much for his subsequent instruction, when he entered upon a more public sphere?

The Church Catechism must be allowed to contain a summary of Christianity. Let it be divided into fifty-two catechetical themes or lectures, with Scripture proofs, explanations, &c. by the candidate for Orders, and inspected weekly by the resident minister previous to being delivered to the children on the Sunday; then let the young divine examine a Sunday school, or a national school for an hour either *memoriter*, or from his manuscript; and I am of opinion that his own mind will be much improved and prepared for the work of composing and delivering sermons by such a process.

Many clergymen in populous places, and in large churches, cannot on the Sabbath, on account of other overwhelming duties, pay that attention to catechizing which they wish, and which the church requires; but a plan of this sort would be a useful auxiliary to *them*, as well as of use to the *candidates*. The officiating minister may do his duty more efficiently to the children, after they have been thus trained by his probationary assistant. The labours of the regular teachers and masters of the school would be also much assisted, and the chasm between them and the minister would be profitably and respectably filled up.

To me there appears nothing contrary to the Canons or Rubric in this plan; and I will venture to say, that, when a candidate who has been thus employed enters into Orders, he will find that a year thus spent was perhaps the most useful of his life. At all events, the plan is worth a trial.

Allow me to add, that I have found, in common with my clerical friends and brethren, the difficulty of obtaining proper instructors for Sunday schools. We frequently see two or three of the superior classes committed to the care of those who are totally incompetent to give them *religious* instruction, and the clergyman himself is so engaged, especially in populous places, with occasional duties, that he is unable to supply the deficiency: the consequence of which often is, that the Sunday school is only a place where the children learn to read without expense to their parents; and the chief benefit designed is not only lost, but they are prepared to read any book that may be cast in their way. The proposed plan turns the system to its right end, and in a few years the good effects of it would be very visible.

The candidates might also accompany the minister in visiting the sick, in reading to them, in distributing religious tracts, in superintending parochial libraries, and be rendered useful in many other ways consistent with church order and discipline: but it is as a *catechist* that it appears to me that he will chiefly be of service to himself and to others. I know two candidates for Orders who are at this very time thus employed; and I can testify, that their improvement has exceeded my most sanguine expectations. I should be glad to see further suggestions in your pages on this subject, as its importance is unquestionably great.

W. M.

Miscellaneous.

To the Editor of the Christian Observer.

A FEW considerations having suggested themselves to me in the perusal of a large number of tracts for children and the poor, and more especially of those little stories which are just now published in such abundance, I shall be obliged by your inserting them in your pages, when not occupied by subjects of more importance. Many of these little publications are so excellent, and so well calculated to answer the end proposed by their benevolent authors, namely, the cultivation of devotional feeling, and the communication of religious instruction to the poorer classes in an inviting form, that I feel grieved they should be defective, and, as appears to me, occasionally even injurious to the interests they are designed to promote.

The stories to which I allude, are such, for example, as those written by the authors of "Lucy Clare," "Margaret Whyte," "Jessie Allan," "The last Day of the Week," and others of a similar nature. They are great favourites, and deservedly so, with the children of the lower classes; but I have been often withheld from circulating them, as freely as I have felt inclined to do, by several considerations; particularly by the apprehension that they might engender a taste for novel reading. I have myself observed, that after reading these beautiful narratives, other books, even other stories, if less ornamented and highly wrought, have been perused with indifference, often with evident distaste; and is it not probable that the appetite thus excited will require to be gratified sometimes at an undue expense, and will, when the innocent and beneficial works are exhausted, seize indiscriminately on those of Smollet and Fielding, and others

equally injurious. Nor must it be supposed that these latter works are inaccessible to the class of readers under consideration; for I know it to be a fact, that pedlars and hawkers bring them within the reach even of the inhabitants of country villages. Can we wonder if most of the useful or instructive books to which the poor can have access should prove insipid, after the beautiful history of Lucy Clare, whose pathetic story finds a ready way to the heart even of the most illiterate? It contains much that is excellent. Its simplicity is suited to common capacities; and at the same time its elegance and refinement must tend to soften down, in the most desirable way, the rough feeling and coarse manners which generally exist among the poor; and Lucy's devotion is so simple and natural, and the quotations from Scripture are so apt and appropriate, that the mind cannot fail to be strongly impressed in favour of that religion which could comfort, guide, and support her so effectually throughout life. But, notwithstanding these excellencies, to none of these works does the above-mentioned objection apply with greater force than to this; for the scenery, the sentiment, much indeed of what constitutes its charm, constitute also one of its principal sources of danger.

Another objection to which these stories appear to me to be liable, is, that they are made so entertaining as cause a danger of their occupying the time which is, or should be, given to the Bible, and of lessening the interest with which it would otherwise be perused. The poor, the manufacturing poor more especially, have scarcely any leisure for reading: the men have very little; the women, at least those engaged in household duties, still less; and whether they should not wholly

devote that little to the diligent study of their Bible, is a question deserving of serious consideration. Certain it is that the whole of the time they can or ought to devote to reading will be found barely sufficient for their acquiring such a knowledge and understanding of the Scriptures, and such an intimate acquaintance with them, as will afford a prompt supply of comfort and assistance in every situation of life. It has also occurred to me, when I have witnessed the avidity with which many of these stories are devoured, that they might hereafter prove a powerful temptation to poor girls and women to neglect the less agreeable but very important occupations of keeping their clothes, and those of their families, "tight and clean," and assisting in household duties.

There is another objection which, if well-founded, wears a more serious aspect than any of the former. It is generally found that the human mind experiences unspeakable difficulty in bringing the pure and simple motive of pleasing an Invisible Being to bear on the hourly temper and conduct: it will seize unconsciously, but eagerly, on any motive that presents itself, in a form more tangible, and more present to the senses, as an assistant in the arduous task of exciting its energies, and repressing its corruptions. We should beware, therefore, how we strengthen this downward tendency, by suggesting motives of a less pure and spiritual nature, or assigning any prominent place to subordinate principles of action. Is not this effect, however, to be apprehended from the publication of these various lives, these "stories founded on facts?" Will they not naturally suggest to many persons the possibility that *their* conduct may likewise excite notice, that *their* history also may some time appear in print? Or even, without suggesting any distinct idea, will they not tend to destroy that singleness of

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heart which can alone render our humble endeavours acceptable with God? And will not this effect be strengthened by the manner in which many of these stories introduce spectators to observe, admire, and comment on what they see; thereby laying before their readers, unintentionally it is true, a motive of action against which our Saviour expressly and repeatedly warns his disciples. "The Dairyman's Daughter," and "Little Jane," are particularly open to these animadversions; but the evils to which I have alluded are yet more strikingly illustrated in a little story lately published, entitled, "The Last Day of the Week."—The relator of the narrative represents himself as intruding, rather impertinently as appears to me, into several families, and often during their most private and sacred moments, with the avowed intention of watching their proceedings. It is a boasted privilege of England, and one which the author, while he infringes, acknowledges, that every man's house, how poor soever the owner, is his castle; and some delicacy at least ought to be felt and expressed in invading it, whether in fiction or real life. Another consequence too of the injudicious and clumsy introduction of this spectator is, that an air of ostentation is thrown over Mary's excellent conduct and rules, which detracts much from their beauty, and will lessen the influence of her example. And *those* who *do* admire, and begin to put in practice these rules, when they have finished the work of the week, having set their cottage in order, and prepared every thing for the morrow, will they not be apt to look towards the door for the expected visitor? Will they not seek their reward in his anticipated approbation, or imaginary presence, rather than in the favour of that God who seeth in secret? And if, as is most probable, no spectator appears, will not a secret feeling, that their labour has been in some degree in

vain, throw a damp over any subsequent exertions? If this be the effect, even in a very slight degree; and that this would be the effect with some, I have little doubt; then will this work, with all its merits, have lent a helping hand to one of the prevailing corruptions of our nature: it will have drawn off the attention from God to fix it upon man, and may have been accessory to bringing many under the condemnation, "They loved the praise of men, rather than the praise of God." There is likewise in the forced and artificial manner in which, in this story, religious topics are indiscriminately introduced on all occasions, something quite opposed to the simple, unostentatious, mode which Jesus Christ continually recommended both by his precepts and example. It is true, religion cannot too constantly occupy the thoughts or actuate the conduct, but by its dwelling continually on the lips, and by the introduction of Scripture language into common use, in reference to the every-day occurrences of life, that feeling of sacredness and awe which has proved so congenial to the spirit of genuine religion, and so conducive to its purity, must, from the very constitution of the human mind, be essentially injured. Surely this feeling of holy fear ought always, in some degree, to exist between creatures and their Creator: nor should we forget the admonition it once prompted; "The Lord is in heaven, and thou upon earth: therefore let thy words be few."

The above serious objections to this little work are the more to be lamented, because it has in it much that is excellent, and much that is substantially useful. The principal lesson it inculcates is quite invaluable, and was greatly needed to be impressed; and many other minor duties are enforced by the way, with a minuteness of detail, and a particularity of time and circumstance, which will render them peculiarly easy and inviting in application.

Another objection remains to some

of the stories, of equal weight with any of the former: I mean, their tendency to impair those feelings of filial tenderness and respect, which many circumstances in the present condition of the poor are but too much calculated to undermine. In consequence of the high wages and early employment of the children amongst the manufacturing poor, they soon become independent of their parents; and, if not gratified in all their desires, they make no scruple of quitting them, to seek a lodging elsewhere, where they may be freer from restraint, and more their own masters. The idea, that any gratitude or return is due for the care and support of their infancy, never appears to occur to them. The effect of this, on their manners and morals, is injurious in a degree to be estimated only by those who have witnessed it. Under these circumstances, which render a strong counteracting influence peculiarly necessary, it is with considerable uneasiness that I have observed so many authors of tracts, and other works written expressly for the poorer classes, rather aggravate than mitigate the evil, by continually representing children as the instruments of their parents' conversion, and by rendering the ignorance and vice of the parents a foil by which to set off the child's superior piety. In this view there is much that is objectionable in *Little Jane*. It is also too much the custom in such publications as those to which I have alluded, to recommend Sunday schools, by advertising them as places of refuge from bad parents and wicked homes. One tract actually has for its title, "A good Sunday-school Child the Means of reforming a whole Family." Surely they have advantages sufficient to recommend them without resorting to such invidious comparisons; a mode of promoting their success that cannot be too strongly deprecated. The natural, the known effect of this mode of writing, is to lessen parents in the eyes of their

children, to diminish the child's respect, occasionally to justify its disobedience, and to excite in its mind a feeling of superiority and self-complacency, utterly inconsistent with that humility which is a first essential of Christianity.—The story of Margaret Whyte, though more than usually free from any of the former objections, is not altogether exempt from this. The morality is false throughout. Margaret's intentions were good, and she acted nobly up to them; but her idea of duty was quite erroneous. A child's first duty, after its duty to God, is to its parents, (which indeed is only a branch of its duty to God,) and that duty should instruct it to conceal nothing from them which it may concern them to know. It should also make the child feel that it has no right to inflict suffering on its parents, in order to promote the good of others. Had Margaret been the only sufferer from the concealment of the truth respecting the corn, it would have been all well; but in her desire to save poor Dickey she overlooked a more clear and imperative duty.

In the admirable story of Jessie Allan, the superiority of the child to its parents, which, as it does sometimes exist in common life, I am far from intending to imply, should never be assumed in fiction, is managed less objectionably than in most others: sorrow and distress appear to have been the only feelings which it excited in Jessie's mind: indeed, this story is but little obnoxious to any of the forementioned objections. The scene is laid, not in an ornamented and beautifully situated cottage, but in an indifferent dwelling in the town of Glasgow; the incidents are interesting, but also natural and probable; the religion is plain and simple, and is seen to influence the daily conduct and happiness of the heroine, supporting her under painful trials, guiding her safely through situations of great difficulty, increasing gradually in strength and clearness of conception, till it finally succeeds in divest-

ing death of its terrors, and renders her last moments tranquil and full of hope.

I have now laid before your readers the principal considerations which have made me afraid to circulate even the least objectionable among these stories, lest evil should result where good only was intended. My object, in so doing, has been to suggest to the authors of such works, whose sole object I believe to be the desire of instructing and assisting their fellow-creatures, whether, by a little alteration in their mode of writing, they might not better secure the end they have in view, effect equal good, without danger of strengthening or giving rise to any thing of evil tendency, and render their works almost or altogether unobjectionable. They contain so much that would afford innocent pleasure; so much that is calculated to cultivate the affections, soften the feelings, and civilize the manners; and the doctrines and precepts of Christianity are so repeatedly brought home to the feelings, that it is earnestly to be desired they should contain nothing which renders it matter of doubt whether their tendency be, on the whole, beneficial.

To the Editor of the Christian Observer.

I BEG leave to inclose a paper entitled "Observations on the Language of Signs," read last year before the New-York Lyceum of Natural History, by Samuel Akerly, M.D. which I think will prove interesting to your readers.

C. C. C.

"In compliance with the duty which you have assigned to me for this evening, I was about to continue the inquiry in relation to that class of animals, called *Zoophytes*, which I commenced at a former meeting; but as my attention has been forcibly arrested by that part of Major Long's Expedition to the Rocky

Mountains, which treats of the *language of signs* employed by the aborigines of our western territory, I beg you will indulge me in some observations on the subject.

"The elucidation of a sign language is peculiarly attractive to me, as connected with the interest of the Institution in this city for the instruction of the Deaf and Dumb, over which I have a superintending care. I therefore hope to fix your attention for a few minutes on a subject which, although novel in this society, may be made agreeable, and, I hope, interesting to its members.

"The Indians, Tartars, or aboriginal inhabitants of the country west of the Mississippi, consist of different nations or tribes, speaking several different languages, or dialects of the same language. Some of these tribes have stationary villages or settlements, while others wander about the country, resting in their skin tents or lodges, and following the herds of bisons or buffaloes, upon which they principally depend for support. These tribes are not able to hold communication with each other by spoken language; but this difficulty is overcome by their having adopted a language of signs, which they all understand, and by means of which the different tribes hold converse without speaking.

"This circumstance may be considered as something novel in the history of man; for although temporary signs have been occasionally resorted to by travellers and voyagers, where spoken language was inadequate, yet we know of no nation, tribe, or class of human beings, possessed of the faculty of speech, besides the Indians of this country, who have adopted any thing like a system of signs, by which they could freely express their ideas.

"Philosophers have discussed the subject of a universal language, but have failed to invent one, while the savages of America have adopted the only one which can possibly become universal. The language

of signs is so true to nature, that the deaf and dumb, from different parts of the globe, will immediately on meeting understand each other. Their language, however, in an uncultivated state, is limited to the expression of their immediate wants and the few ideas which they have acquired by their silent intercourse with their fellow-beings. As this manner of expressing their thoughts has arisen from necessity, it is surprising to me how the Indians have adopted a similar language, when the intercourse between nations of different tongues is most usually carried on by interpreters of spoken language.

"If we examine the signs employed by the Indians, it will be found that some are peculiar, and arise from their savage customs, and are not so universal as sign language in general; but others are natural and universally applicable, and are the same as those employed in the schools for the deaf and dumb, after the method of the celebrated Abbé Sicard.

"In comparing a few of these signs, it will be seen wherein they agree. Among them is found the sign for *truth*.

"*Truth*, in spoken language, is a representation of the real state of things, or an exactness in words conformable to reality. In the language of signs, *truth* is represented by words passing from the mouth in a straight line without deviation. This is natural and universal: it is the same as was adopted by the Abbé Sicard, and is used in the schools for the deaf and dumb in the United States.—It is thus described in Major Long's Expedition, as practised by the Indians:—

"*Truth*.—The fore-finger passed in the attitude of pointing from the mouth forward in a line curving a little upward, the other fingers being carefully closed.

"A lie, on the other hand, is a departure from rectitude, a deviation

from that straight course which inculcates truth. The Indians represent a lie by the following signs:—

“*Lie.*—The fore and middle fingers extended, passed two or three times from the mouth forward, they are joined at the mouth, but separate as they depart from it, indicating that the words go in different directions.’

“This sign is true to nature, and radically correct, though in the instruction of deaf mutes we simplify the sign, by the fore finger passed from the mouth obliquely or sideways, indicating a departure from the correct course.

“*House or lodge.*—The two hands are reared together in the form of the roof of a house, the ends of the fingers upward.’

“This sign is true and natural, though we add to it by placing the ends of the fingers on each other before they are elevated in the position of the roof, to indicate the stories of which a house in civilized life is composed.

“*Entering a house or lodge.*—The left hand is held with the back upward, and the right hand, also with the back up, is passed in a curvilinear direction down under the other, so as to rub against its palm, then up on the other side of it. The left hand here represents the low door of the skin lodge, and the right the man stooping down to pass in.’

“This sign, though peculiar, is natural as respects the mode of living of the Indians, but is not universally applicable. It corresponds with the sign for the preposition *under*.

“The sign for an object discovered, as distinguished from the simple act of seeing, is made by the aborigines with much nicety and precision, and may with propriety be adopted in a universal language.

“*Seeing.*—The fore finger, in the attitude of pointing, is passed from the eye towards the real or imaginary object.’

“*Seen or discovered.*—The sign of a man or other animal is made; after which, the finger is pointed towards, and approached to your own eye; it is the preceding sign reversed.’

“The Indian sign for a *man*, is a finger held vertically, which differs from the deaf and dumb sign. Their sign for a *bison* is the same as the deaf and dumb sign for a cow;—namely,

“‘The two fore fingers are placed near the ears, projecting so as to represent the horns of the animal.’ Now when a party of Indians are out on a hunting or warlike expedition, they may *discover* a man, the scout of a hostile party, or an herd of buffaloes. The sign for *discovery*, in such a case, will be different from that of the simple act of seeing.

“In general we cast our eyes upon an object with indifference, and in *seeing* simply distinguish a man from an animal, a tree from a shrub, a house from a barn; or we determine the relative shape, size, or distance of an object. This is done by the *coup d’œil*; and therefore the act of seeing, in the universal language of signs, is to direct the finger from the eyes to the object.

“But when we *discover* an object, we look and look again, and then in the true natural language of signs it comes to our eyes, as the Indians have correctly represented it, because we have repeatedly directed the eyes to the spot where the discovery is made; and not seeing it the first, second, or third time, the object clearly comes to our eyes; and hence the distinction between sight and discovery is founded in the universality of sign language.

“To *see*, is a radical word in sign language; from which may be derived the words to look, to gaze, to behold, as well as to discover.—These are all sensible actions of the visual organs, or, in the language of Sicard, ‘operations of the organic eye.’

"The signs for *eating*, *drinking*, and *sleeping*, are naturally and universally the same, and cannot be mistaken. They are thus described in the account of the expedition:—

"*Eating*.—The fingers and thumbs are brought together in opposition to each other, and passed to and from the mouth four or five times, within the distance of three or four inches of it, to imitate the action of food passing to the mouth."

"*Drinking or water*.—The hand is partially clenched, so as to have something of a cup shape, and the opening between the thumb and finger is raised to the mouth as in the act of drinking. If the idea of water is only to be conveyed, the hand does not stop at the mouth, but is continued above it."

"*Night or sleeping*.—The head, with the eyes closed is laterally inclined for a moment upon the hand. As many times as this is repeated, so many nights are indicated: very frequently the sign of the sun is traced over the heavens from east to west, to indicate the lapse of a day, and precedes the motion."

"In the work from which the preceding signs are taken, no other divisions of time are explained except different periods of day, by the passage of the sun through an arch in the heavens under the word sun, in which the fore-finger and thumb are brought together at the tip, so as to form a circle, and held up towards the sun's track. In the school for the deaf and dumb, we distinguish the periods of a year, the seasons, a month, a week, a day, a night, and parts of a day or night, as dawn, sunrise, morning, noon, evening, midnight. A year may be represented by a great circle in the air, indicating a revolution of the earth about the sun; but this sign is rather philosophical than natural. It may more naturally be represented by tracing with the finger the course of the sun's

declination from the summer to the winter's solstice, and back again. But that which is easiest understood, and the most natural, is by the sign for one hot and one cold season.

"Spring is represented by the springing up of the grass, and the expanding of blossoms; summer by the heat; autumn by the ripening of fruits; and winter by the cold.

"A week is represented by seven days; or the hands placed together before the breast in the attitude of prayer, indicating the return of the Sabbath.

"To indicate a day, the left arm is bent, and held before the body to represent the horizon, and a semi-circle is traced above it, beginning at the elbow and ending at the hand. An artificial horizon being formed, it is easy to designate the parts of the day by shewing where the sun would be at such periods, as dawn, sunrise, morning, noon, afternoon, sunset, evening, night, midnight.

"The sign for a month is one moon, and the Indians use the correct natural sign.

"*Moon*.—The thumb and finger open are elevated towards the right ear."

"The Indian sign for *good*, for *death*, and *pretty*, are nearly the same as those of the deaf mute.

"*Good*.—The hand, held horizontally back upwards, describes with the arm a horizontal curve outwards."

"*Death*.—By throwing the fore-finger from the perpendicular, into a horizontal position towards the earth, with the back downwards."

"*Pretty*.—The fingers and thumb so opposed as to form a curve, are passed over the face, nearly touching it, from the forehead to the chin, then add the sign of good."

"The signs for *theft*, *exchange*, *riding on horseback*, *fish*, *be quiet*, *fool*, and *snake*, are the same as those employed in the tuition of the deaf and dumb.

“*Theft.*—The left fore-arm is held horizontally a little forward or across the body; and the right hand, passing under it with a quick motion, seems to grasp something and is suddenly withdrawn.

“*Exchange.*—The two fore fingers are extended perpendicularly, and the hands are then passed by each other transversely in front of the breast, so as nearly to exchange positions.’

“*Riding on horseback.*—The index and middle finger of the right hand are straddled over the left index figure, representing the rider and the horse; these are then jolted forward to represent the trotting motion of the horse.’

“*Be quiet,* or be not alarmed, or have patience. The palm of the hand is held towards the person.’

“*Fish.*—Hold the upper edge of the hand horizontally, and agitate it in the manner of a fan, but more rapidly, in imitation of the motion of the tail of the fish.’

“*Fool.*—The finger is pointed to the forehead, and the hand is then held vertically above the head, and rotated on the wrist two or three times.’

“*Snake.*—The fore-finger is extended horizontally and passed along forward in a serpentine line. This is also used to indicate the Snake nation of Indians.’

“The Indian sign for a *squaw* is natural, but would not answer for a universal sign for a woman: it is, however, applicable to the general habits of the natives west of the Mississippi.

“*Squaw.*—The hands are passed from the top down each side of the head, indicating the parting of the hair on the top, and its flowing down each side.’

“In the two excellent volumes of travels, entitled, ‘Long’s Expedition to the Rocky Mountains,’ compiled by Dr. Edwin James, one of the party, is found a collection of 150 or more words defined by signs, as used by the Indians.’

To the Editor of the Christian Observer.

IN the last Number of your work, page 502, a circumstance is by mistake attributed to the late Lord Byron which does not belong to him; and which, therefore, no lover of truth would desire to add to the already too awful list of delinquencies which cannot be detached from the name of that unhappy man. Some relater of the anecdote has (in all probability unconsciously,) transferred to Lord Byron that which referred to a friend and associate of his; who was greatly indeed his inferior in genius and intellectual qualities, but, it is to be feared, of congenial opinions and moral dispositions.

In July 1816, an English party visited the mountains and glaciers around the mighty Mont Blanc. In several of the albums or registers at the hotels, they had the pain of reading the autograph of *Percy Bysshe Shelley*, with the uniform appendix of impious sentiments expressed in studious boldness of phrase, sometimes in dogmatical brevity, and sometimes with declamatory affectation. Some of these, so far as I can recollect, were in French, and others in English. In one of the books, and I think it was that in the *Hôtel d’Angleterre* at Chamouni, Mr. Shelly had annexed to his name,

—δημοκρατικός, φιλανθρωπιστής,
και αθεός.

Immediately under this horrid avowal, the person who is now addressing you wrote,

Εἰ μὲν τ’ ἀλμύρες λέγει, μωρός· εἰ δὲ
μὴ ψεύστης.

Though I have no memorandum of these inscriptions, and am writing from recollection, I have the impression on my memory so strongly fixed as to be persuaded that there is no material error. It can scarcely be necessary to say, that the allusion in the reply is to Psalm xiv. 1: “The fool hath said in his heart there is no God.”

Many of your readers will recollect that Mr. Shelley was drowned, some months ago, by the sudden oversetting of a pleasure boat in the sea near Leghorn. S.

To the Editor of the Christian Observer.

OBSERVING that many clergymen never wear their university hoods, I think it may not be improper to direct their attention to the 58th canon; which ordains, that "every minister saying the public prayers, or ministering the sacraments, or other rites of the church, shall wear a decent and comely surplice with sleeves, to be provided at the charge of the parish. Furthermore, such ministers as are graduates shall wear upon their surplices, at such times, such hoods as by the orders of the universities are agreeable to their degrees." And in the 17th canon it is enjoined, that "such as are

graduates shall agreeably wear with their surplices such hoods as do severally appertain unto their degrees."

It appears to me that every graduated clergyman who does not wear his hood, may with equal consistency lay aside his surplice, as the canon makes no distinction in favour of the one above the other. It will not surely be urged by the most negligent observer of established forms or formularies, that an exact conformity to the letter of the law can in the present case be attended with any inconvenience. I hope therefore that those graduated clergymen who have hitherto shewn so little inclination to display the badges of their relationship to their "alma mater," will in future appear in their proper habiliments. It can only be negligence that prevents it; for no clergyman surely in the present age is actuated by the scruple of the old Nonconformists.

"Non hic placet mihi ornatus."

T. N. P.

Review of New Publications.

1. *The House of Bondage, a Dissertation upon the Nature of Service or Slavery under the Levitical Law among the Hebrews in the Earliest Ages, and in the Gentile World, until the Coming of Christ; the Import of the Words expressive of Service or Slavery in the Holy Scriptures, with reflections on the Change which Christianity has made, and continues to make in the Condition of that Class of people who are servants.* By the Rev. B. BAILEY, A. M. Curate of Burton-upon-Trent, and Domestic Chaplain to the Right Hon. Lord Torphichen. London: Rivingtons. 1824. pp. 74, 2s.

2. *Is the System of Slavery sanctioned or condemned by Scripture? With two Essays upon the state of the Canaanite and Philistine Bondsmen under the Jewish Theocracy.* 8vo. 3s.

IN our last Number we selected from the extensive list of recent publications on the subject of slavery, a few which we used for the purpose of elucidating some material facts connected with it. We have reserved the two pamphlets which stand at the head of the present article, for the purpose of bestowing a more extended consideration on the alleged sanction given to slavery in the sacred Scriptures. For ourselves we feel no difficulties

whatever on the subject : but as the advocates for slavery are for ever pressing the point, as an excellent *argumentum ad hominem* to "the saints," (with just about as much reason as they might bring forward the extermination of the Canaanites to sanction the French massacres in St. Domingo) ; and as some unreflecting persons may possibly be swayed by this absurd argument ; or others may affect to be so, in order to gloss over their own indifference or hostility to the cause of emancipation ; we think it right to devote a few pages to the subject. The adroitly theological bearing which the question is made to assume seems indeed almost to force it upon our notice as "Christian Observers."

The first pamphlet before us, we grieve to say, is from the pen of a British clergyman—a defender of West-India slavery. But our readers shall judge of his publication for themselves ; and this they will be fully able to do from the notice which we are about to give of it. Our notice will be more particular than the pamphlet itself deserves, for the sake of the answers which we shall append to it, partly from the other pamphlet under review, and partly from another and most interesting source. Our own opinions are too well known to render it necessary that they should be very largely expressed on the present occasion ; and we are not reluctant to avail ourselves of the armour of our colleagues in this warfare to serve and strengthen the common cause. It is but justice, however, to other authors to add, that the theological part of the question has been touched upon with convincing effect in various other recent publications : among which we may mention a sermon by the Rev. J. K. Hall ; another by the Rev. R. Watson, reviewed in our last Number ; and the "Observations" of R. Lindo, M. D., setting forth, "that to hold the principle of slavery is to deny Christ." But our wish to confine

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the present discussion within a very limited range compels us to pass over many of these works, and to take a single pamphlet on each side as a specimen of the controversy.

The other source to which we have alluded, as supplying us with aid on this occasion, is a work published in 1789, entitled, "Considerations on the Abolition of Slavery and the Slave Trade, upon Grounds of natural, religious, and political Duty." Our attention was directed to this publication, in consequence of its having been recently acknowledged by the venerable Bishop of St. David's, in a list which his lordship, has lately published of his works, amounting to nearly one hundred in number. After some research, we have obtained the sight of a copy of this treatise, which, though published five-and-thirty years ago, is so powerfully applicable to the existing circumstances of the slavery question, that we think we shall serve the cause of truth and humanity, by conveying to our readers an outline of its valuable contents. The arguments of Mr. Bailey are answered in it by the most triumphant anticipation, and often with so remarkable a coincidence of language, in quoting the objections of the advocates of slavery, that we should suspect that Mr. Bailey had borrowed his arguments from the forgotten and obsolete work, by a Mr. Harris, to which the Bishop's treatise is an answer. We will present our readers, in passing, with a single illustration of this coincidence. "The relative duties," says Mr. Bailey, "of master and servant (meaning slave) are founded on this religious principle,"—namely, the principle of being "servants of Christ." Mr. Harris also had, it seems, talked very gravely, like Mr. Bailey, of "the relative duties of master and slave." But what says the Bishop of St. David's of these reciprocal duties ? "Reciprocal duties !" he exclaims, with indignation ; "Reciprocal duties !—To have an ade-

quate sense of the propriety of these terms, we must forget the humane provisions of the Hebrew law, as well as the liberal indulgence of Roman slavery, and think only of WEST-INDIA SLAVERY! of *unlimited, uncompensated, brutal slavery*, and then judge what *reciprocity* there can be between absolute authority and absolute subjection; and how the Divine rule of Christian charity can be said to enforce the *reciprocal duties* of the West-India slave and his master. Reciprocity is inconsistent with every degree of real slavery.² "Slavery cannot be called one of the species of civil subordination. A slave is a non-entity in civil society." "Law and slavery are contradictory terms."

But let us begin with the beginning. Mr. Bailey³ gives us a motto from Juvenal, which we might perhaps freely translate, "There are few men who, like Mr. Bailey, have the sagacity to discover the luxuries of slavery:"

Omnibus in terris——

———pauci dignoscere possunt

Vera bona, atque illis multum diversa,
remotâ

Erroris nebulâ.

The Bishop too has some mottos, with which we shall indulge Mr. Bailey in return for the one just transcribed. Mr. Bailey is an advocate for expediency: he dreads "peril to the colonies," and so forth. Now the Bishop has in his title-page two mottos on expediency, which, though taken from a heathen (Cicero de Officiis,) would well become the pages of a Christian divine: "*Utilitatis specie in republicâ sæpissime peccatur. Nihil quod crudele utile est;*" and, again, "*Si enim cogitans est istud quidem honestum verum hoc expedit, res a naturâ copulatas audebit errore divellere; qui fons est fraudum, maleficiorum, scelerum omnium.*" If any apologist of slavery doubt the honesty of our quotations, he may refer to a copy of the Bishop's treatise which is happily preserved in

the British Museum. The volume of tracts which contains it is lettered, "Political Tracts from 1780 to 1799."

But we have not done with the Bishop's mottos; for he has still a third, which we recommend for adoption both to the friends and to the despisers or calumniators of the poor slaves. The former might aptly prefix it as the heading of all their benevolent anti-slavery transactions. "*Servi sunt? imo homines. Servi? imo contubernales. Servi sunt? imo humiles amici. Servi sunt? imo conservi, si cogitaveris tantundem in utrosque licere fortunæ.*" (Seneca. Epist. 47.) This is truly scriptural and Christian doctrine, though in the mouth of a heathen philosopher.

The Bishop's treatise appears deserving of being recalled to notice at the present moment, were it for no other reason, yet for this, that it clearly proves what was the opinion, and what were the feelings, of wise and honest and well-judging men from the commencement of the slave-trade contest. We admit, indeed, that some of the Abolitionists might, in a judgment of charity, have hoped for too much from the spontaneous exertions of the slaveholders: they judged also, that, provided a total stop could be put to the trade, illicit as well as legal, the master must, for his own interest, ameliorate the condition of his slaves; and these concessions have since been made use of against the Abolitionists, as if, provided they could gain the abolition, they had pledged themselves to pursue their object no further. Even had they done so, we do not think that the present generation would be bound to stop in the course of humanity, because their predecessors had hoped that the goal was already attained. But the Bishop of St. David's treatise is one among many proofs that the Abolitionists from the first contemplated the amelioration and ultimate extinction of slavery itself, to which they naturally ex-

pected that the suppression of the slave trade would almost necessarily lead the way. Mr., now Bishop, Burgess holds as little compromise with slavery as with the slave trade. Nay, he carries his views to an extent to which the majority of the friends of emancipation have not yet ventured to follow him, but which the pertinacious opposition of the planters to a *safe* and *gradual* extinction of the evil is likely to render a more general opinion, that "such oppression," to be abolished at all, "must be swept away at one blow;" at least by such a decisive prospective enactment as may prevent all possibility of future subterfuge or evasion. This has been the case in the South-American States, and in some of our own Southern and Eastern colonies: the blow was one and decisive, though, to use Mr. Buxton's emphatic expression, the nuisance was suffered to die away, and burn down to the socket. Let us hear the Bishop's reasoning on this subject:—"Such oppression (meaning the state of slavery,) and such traffic (meaning the slave trade,) must be swept away at one blow. Such horrid offences against God and nature can admit of no medium. Yet some of the more moderate apologists of slavery think that a medium may be adopted. They think that slavery ought not to be abolished, but modified and meliorated by good laws and regulations. It is well observed by Cicero, that '*incidunt multæ sæpe causæ quæ conturbent animos utilitatis specie, non cum hoc deliberetur, Relinquendane sit honestas propter utilitatis magnitudinem (nam hoc quidem improbum est,) sed illud, Possitne id quod utile videatur fieri non turpiter.*' But it is impossible for slavery '*fieri non turpiter.*'" pp. 82, 83.

The Bishop proceeds to shew why, in his opinion, mere laws, enjoining the planters to improve the condition of their slaves, can produce no effectual benefit while the

slaves remain in their servile state. "All the laws hitherto made have produced little or no benefit to the slaves. But there are many reasons why it is very improbable that such provisions *should* produce any effectual benefit. The power which is exercised over the slaves, and the severe coercion necessary to keep an immense superiority of numbers in absolute obedience to a few, and restrain them from insurrection are incompatible with justice or humanity, and are obnoxious to abuses which no legal regulations can counteract. The power which a West-Indian master has over his slaves, it is impossible for the generality of masters or managers not to abuse. It is too great to be intrusted in the hands of men subject to human passions and infirmities. The best principles and most generous natures are perverted by the influence of passion and habit*." If these arguments of

* The poet Cowper seems to have entertained much the same opinion as the Bishop of St. David's; for in one of his lately published Letters, dated April 1788, we find him saying: "Laws will, I suppose, be enacted for the more humane treatment of the Negroes; but who shall see the execution of them? The planters will not, and the Negroes cannot. In fact, we know, that laws of this tendency have not been wanting, enacted even amongst themselves; but there has been always a want of prosecutors, or righteous judges, deficiencies which will not be very easily supplied. The newspapers have lately told us, that these merciful masters have, on this occasion, been occupied in passing ordinances, by which the lives and limbs of their slaves are to be secured from wanton cruelty hereafter. But who does not immediately detect the artifice, or can give them a moment's credit for any thing more than a design, by this show of lenity, to avert the storm which they think hangs over them. On the whole, I fear there is reason to wish, for the honour of England, that the nuisance had never been troubled; lest we eventually make ourselves justly chargeable with the whole offence by not removing it. The enormity cannot be palliated: we can no longer plead that we were not aware of it, or that our attention was otherwise engaged; and shall be in ex-

the Bishop be well-founded, it follows, first, that the great mark at which every friend of humanity ought to aim, by all prudent and lawful expedients is complete and irrevocable emancipation; secondly, that in the interim, as laws, when committed to the guardianship of the slave-holder, are merely waste paper, the Government and Legislature of this country should take the matter into their own hands, and shape their course to an ultimate extinction of an evil from which they cannot extract all the venom but by slaying the hydra itself; and thirdly, that too much weight should not be given to the representations of persons even of the "best principles and most generous natures," when "perverted by the influence of passion and habit," to apologize for, or to wish to perpetuate, the enormities of this accursed system.

But we are forgetting Mr. Bailey, to whom we now recal the attention of our readers. Οἶον δὲ τὸ πρᾶγμα ἐγγενεῖτο ἀνθρώποις καὶ γὰρ ἀξίον. This clergyman, then, is a decided enemy to slavery in the abstract: yes, he is "a warm and steady friend to freedom," and one "that would leave the human mind as little fettered as possible;" and yet so it happens that his whole book is an apology for West-Indian slavery, and an apology founded on that most unmanly, canting, and Jesuitical argument, that Negro slavery is a Divine appointment. The professed purpose of his Dissertation is "to survey the dispensations of Providence in relation to this unhappy people." The dispensations of Providence! Judas himself might have talked of the dispensations of Providence, and

cusable, therefore, ourselves, if we leave the least part of it unredressed. Such arguments as Pharaoh might have used, to justify his destruction of the Israelites, substituting sugar for bricks, ['Ye are idle; ye are idle,'] may lie ready for our use also; but I think we can find no better."

have quoted Scripture to his purpose when he betrayed his Divine Master: but did a permission, or even the pre-ordination of events, obliterate the guilt of the betrayer; or were his perfidy and injustice the less towards the Victim of his machinations? But we will present our readers with a string of extracts, partly for the purpose of shewing how the Curate of Burton-upon-Trent conducts and enforces his *Scriptural* argument, and partly, and especially, with a view to oppose to his remarks the counter arguments of the learned and pious prelate who has so ably confuted, by anticipation, his thread-worn hypothesis. Mr. Bailey writes as follows:—

"Man was created by his Divine Maker a free agent. Why then should he become subjected to his fellow-men? Why should his freedom of action be restrained by so abhorrent a thralldom as slavery? A little calm attention to facts,—which can be only adequately supplied by the Scriptures, and the fulfilment of their predictions and corroborations of their detailed facts by profane history,—will account for this apparent anomaly. And, I think, we shall discover in the sequel, that these facts necessarily grow out of the constitution of our common nature, *as it was framed by the hand of God.*" p. 3.

"The whole continent of Africa, which was peopled by the descendants of Ham, has been successively galled by the relentless oppression of the Romans and the Saracens, and is now chiefly under the dominion of the Turks. But by what nations have not the miserable Negroes been enslaved? The very cattle of our markets have not been bought and sold in more cold-blooded traffic, more publicly and universally, and with less sense of shame, than these wretched outcasts of society. What nation of Europe, what nation of the earth, is there that hath not dealt in the blood of these denounced children of the wicked Ham? Had not God's providence, for the punishment of vice, been visible to the eye of religious faith; did we not look upon them as the victims of the crimes of others, and mysteriously fulfilling ancient prophecies for wise, though to us inscrutable, purposes; did we not behold them as living evidences of the earliest ages of the world; did we not contemplate this wretched people as an awful warning of the wrath of God,

and believe that in another state, they will be placed in a condition of progressive moral and intellectual advancement; did we not, I say, regard the sufferings of this ignorant and servile race *with feelings chastened by religious faith* [!!!] we could hardly endure the reflection of their sufferings without indefinable sensations of horror." pp. 22, 23.

"We have seen that, according to the course of Divine Providence, this wretched race hath been prostrated in subjection to their fellow-creatures from the earliest ages. We must not arraign God's providence, neither can we divert its course. To do the one, or attempt the other, were equally presumptuous. Man is a free agent, and is left to its own devices. But God will over-rule the event of his actions. We can as easily wield the thunder, as shape the will of God to the capricious or interested inclinations of men." p. 34.

"There is something repulsive to our feelings in the very idea of slavery particularly to Englishmen. Nor, until we look more deeply into the nature of service, can we at all reconcile our minds to a species of service so revolting. But the knowledge of the course of Providence, and the various states of society in different countries, and at different periods of the history of mankind, corrects and chastens that exuberant passion for liberty, which influences all young and unsophisticated minds."—*Bailey*, pp. 54, 55.

The tenor of these extracts is, first, that God is the direct author of cruelty and moral evil; slavery in particular "was framed by the hand of God:" next, that though Negro slavery has been unspeakably dreadful, though "the very cattle of our markets have not been bought and sold in more cold-blooded traffic," though the sufferings of this race have been such as humanity can "hardly" (why this reservation?) "reflect upon without sensations of horror," and that though, to an Englishman in particular, there is something utterly "revolting" and "repulsive" in the whole system, yet that this Christian divine can contemplate "this course of Providence with a steady mind" (p. 23,) that while nature shudders and reason stands aghast, *faith*, Christian faith, faith in the God of infinite mercy, "chastens these feelings;" "the know-

ledge of the course of Providence" corrects such exuberant passions; the inquisitors can sit with complacency and gaze on the writhings and throes of the tortured victim, because the penance is inflicted *in majorem Dei gloriam!* It is an *auto da fe!* "Feelings chastened by religious faith!" Ye Paines, and Hones, and Carlises, how powerless are your weapons! You would storm an impregnable fortress! Your shafts recoil on yourselves. But learn from a Christian divine how to sap religion! Assume that it makes men callous to the dictates of humanity; that it forces back the tear that rises at another's woe; that it paralyses the arm of benevolence, and inculcates a sublimity of faith that surveys with "steady" eye scenes which would impress a mere infidel, or "a young and unsophisticated mind" with "indefinable sensations of horror." Dip your deadly arrows in the waters of Trent. Reverse the glowing attributes of faith, as depicted by St. Paul in the eleventh of the Hebrews, and shew its power in supporting the mind to witness with calmness in *others* the "sufferings" which, according to the Apostle's description, it enabled the victim *himself* to bear. Or if you would see faith in still more exalted developement, go at once to the scene of "suffering" and "relentless oppression." The faith of the Curate of Burton preserves his "steady mind" at a distance: but then he hears the lash only as it echoes feebly across the wide waste of the Atlantic; he witnesses the blood and tears of the victims of this "oppression" only when diluted by many a distant wave: but what must be the faith of a Demerara planter, who can listen, within the sound of a murmur, to the eight hundred or thousand lashes inflicted on the naked and bleeding body of a misguided or refractory slave; nay, whose calm constancy is not shaken by the heart-breaking moan of the

widow forbidden to follow the corpse of her martyred husband to its untimely rest? Here is faith indeed! But we will not express all we feel on this subject: we will only quote the words of the Bishop of St. David's, which are most fully coincident with our own sentiments, and which we recommend to the consideration of all who defend or connive at West-India slavery as a "dispensation of Providence," and, indirectly at least, sanctioned by the word of God. "Many attacks," says his lordship, "have been made on the authority of Scripture; but nothing would more effectually subvert its authority [the Bishop has not, it seems, the strong faith of the Curate of Burton] than to prove that its injunctions are inconsistent with the common principles of benevolence, and inimical to the general rights of mankind. It would degrade the sanctity of Scripture; it would reverse all our ideas of God's paternal attributes, and all arguments for the Divine origin of the Christian religion drawn from its precepts of universal charity and benevolence." "That any custom so repugnant to the natural rights of mankind as the slave trade, or slavery the source and support of the slave trade, should be thought to be consonant to the principles of natural and revealed religion, is a paradox which it is difficult to reconcile with the reverence due to the records of our holy religion."

If these passages from the Bishop of St. David's work appear as interesting and conclusive to our readers as they do to us, they will not be displeased at our presenting them with the general heads of his lordship's discussion, which are as follow. To shew, 1st, That slavery and the slave trade are inconsistent with the principles of nature [in allusion to his opponent's argument,] deducible from Scripture. 2d, That no conclusion can be drawn in favour of West-India slavery or the African slave-trade [which the Bishop always classes and brands together]

from particular transactions recorded in Scripture, both because the trade in slaves bears no resemblance to the slavery and slave trade in question, and because transactions merely recorded in Scripture history are not sanctioned by the record. 3d, That no conclusion can be formed from Hebrew laws respecting West-Indian slavery, because the conditions are by no means analogous; and because, even if they were, laws neither introduce nor justify every custom which they regulate. 4th, That the clearest and fullest permission of slavery to the Jews under the Law of Moses does not make it allowable to Christians, because the new law has succeeded the old in all its ritual and judicial ordinances; and we cannot reason from one state of religion to another when any great revolution has intervened in the progress of religion. 5th, That, however such permission might appear to make slavery in any degree allowable to the first Hebrew Christians under the Roman government, it does not by any means make it allowable under the free government of this country, because we cannot reason from one form of government to another. 6th, That whatever may be the commercial and national advantages of slavery, [which however the Bishop does not estimate very highly; on the contrary, he strongly insists on its improvidence, and the vast superiority of free labour,] it ought not to be tolerated, because of the inadequacy of those advantages to their many bad effects and consequences. 7th, That slavery and the slave trade ought to be abolished on account of the good which would follow to religion, to mankind, and to ourselves.

We have not space to condense the whole of the Bishop's arguments, but we shall present our readers with a few succinct notices; especially where he touches upon the old but newly vamp'd allegations of Mr. Bailey and similar writers.

The Bishop begins with taking

up the subject in as abstract a form as Mr. Bailey himself could wish. He does not commence with the atrocities of the African slave-trade, or the cruelties of West-India slavery, because he says there is nothing alluded to in Scripture that is parallel to either; but he shews that "slavery itself [in every form] is inconsistent with the law of nature deducible from Scripture, and therefore with the will of God;" and that therefore "*much more so* are the cruelties of West-India slavery and the African slave-trade." Slavery, he further remarks, "even in its mildest sense, considered as unlimited, involuntary, uncompensated subjection to the service of another, is a total annihilation of all natural rights." This forcible abduction of liberty he contends is inconsistent with the natural rights of society, as deducible from Scripture. In God's first commission to man he gave him dominion over the brute creation; but there is no expression by which Adam or any of his posterity could collect that they had a right of dominion over their own species. The extent of this primary charter, remarks the Bishop, cannot be more forcibly expressed than in the language of our great poet:

O execrable son, so to aspire
Above his brother, to himself assuming
Authority usurped, from God not given.
He gave us only over beasts, flesh, fowl,
Dominion absolute. That right we hold
By his donation: but man over man
He made not Lord; such title to himself
Reserving, human left from human free.

Mr. Bailey remarks (p. 29.) that we do not find that "the Divine Founder of Christianity ever condemned that species of service which we denominate slavery." Let that pass for the present: Mr. Harris had intimated the same, and had gone so far as to maintain, that "our Lord's golden rule, applied to the case of Christian masters and their slaves, serves to enforce their reciprocal duties in their different spheres." Our readers have already heard the Bishop's justly indignant exclamation

about "reciprocal duties." He is equally indignant at this application of the golden rule. "Detestable perversion," he exclaims, "of the most benevolent of all precepts!" Yet there is one very obvious view, he justly adds, in which the precept applies to the case of slavery; "for as no person would wish to be reduced to slavery, *or to continue so*, no person whatever should reduce a fellow-creature to slavery *or keep him in that condition*." The Bishop seems to consider that "all the reciprocity is on one side;" and though, for the sake of all parties, it may be, and is, expedient that the slave should be taught submission to his master, and none but a knave or a fanatic would preach any other doctrine amidst a slave population, yet if the slave should reply, that the compact between him and his master was not reciprocal, that he was no party to it, and owed no obedience, having neither forfeited nor yielded any natural right, we see not what claim but force any legislature or master could urge to retain him in servitude. Sure at least we are, that Mr. Bailey himself, if entrapped by an Algerine pirate, and reduced to slavery, would not make such a conscience of "the relative duties of master and servant founded upon religious principle" as to think it a sin to endeavour to escape from his prison. We are convinced that it is the consciousness of this natural principle of right that keeps our West-India cultivators in a constant ferment, and makes them dread the diffusion of knowledge among their slaves. They well know, that neither "God nor nature" has given them a claim on their involuntary services; and they dread, lest the slave, knowing this also, should refuse to yield what neither the master, nor the legislature that sanctions his claim, has any warrant but the law of force to demand. We are told indeed, that the children of slaves are naturally slaves: but would the assertors say the same of their own posterity to

the latest generation, in case they had the misfortune to meet with pirates on the northern coast of Africa, as the West-India slave did on the western. But without entering further into this subject, we fully coincide in the following remarks of the truly philanthropic Bishop of St. David's. "The precept above mentioned," he observes, "may enjoin the submission of the slave to his master, but it does not enjoin slavery: it neither makes the occasion nor justifies it. Submission is a virtue in a slave, but the exercise of this virtue neither justifies the making of slaves nor the keeping of them. Offences must come, and injustice will prevail, but woe be to them by whom the offences come. It should not be forgotten that, if the precept enjoins submission in the slave, it applies *doubly* to the master; for it enjoins humanity in the treatment of his slaves, AND CONDEMNS HIM FOR KEEPING THEM AT ALL."

Mr. Bailey considers the treatment of our colonial slaves "as much more humane than formerly, and their condition amended." There certainly was room enough for amendment; and though we are not by any means so clear (very far from it) of the truth or extent of this amelioration as Lord Torphichen's Chaplain seems to be, and would recommend him to look at the statements which have lately been published on this subject (particularly the pamphlet entitled *Negro Slavery*, and Mr. Stephens's publication before alluded to,) yet suppose that we give him the full benefit of the concession, to what does it amount? The slave is viewed as a mere brute, and then forsooth if he is treated with a portion of the common care and humanity due to a brute, as directed by the interest of the master, he is in a most happy condition, "far better off than the British peasantry." This is another old argument, which has of late been newly furbished; and the Bishop of St. David's well replies to it, as

well as to the absurd opinion, that where there is no positive physical cruelty, (and would there were nothing even of this!) there is nothing to complain of. "If no *other* circumstance could be proved," says the Bishop, "yet the mere privation of liberty, and compulsion to labour without compensation, is great cruelty and oppression. If no other fault could be alleged, the involuntary submission of so many thousands to a few individuals implies, beyond a doubt, the employment of means the most tyrannical and oppressive to secure such subjection." "The condition of West-India slaves," he continues, "some of the apologists for slavery have endeavoured to recommend by asserting that the slaves are happier than the poor of our own country. However inadvertently this opinion may have been admitted by many, it could have originated only from the possession of inordinate authority and insensibility to the blessings of a free country. Where the poor slaves are considered mere brutes of burden, it is no wonder that their happiness should be measured by the regular supply of mere animal subsistence. But the miseries of cold and want are light when compared with the miseries of a mind weighed down by irresistible oppression. The hardships of poverty are every day endured by thousands in this country for the sake of that liberty which the advocates of slavery think of so little value in their estimation of others' happiness, rather than relinquish their right to their *own* time, their *own* hovel, and their *own* scanty property, to become the pensioners of a parish. And yet an English poor-house has advantages of indulgence and protection which are incompatible with the most humane system of West-India slavery. To place the two situations of the English poor and West-India slaves in any degree of comparison is a defamation of our laws, and an insult to the genius of our country."

On the whole of this subject, we

perfectly concur with the Bishop of St. David's in denying both the fact and the inference. It is not *a fact* that the condition of the large mass of the slaves is comfortable, even as to their physical condition: let those who think it is, refer to the shewing of the West Indians themselves, in Mr. Clarkson's paper in our Number for August last. But, even if the fact *were* so; if, instead of the harsher life of a post-horse, they had all the indulgences of a favourite palfrey; would this be all that is necessary to the happiness of a member of the human species? To be the chattel of another, to have no rights or privileges as a member of society, to be saleable, transferable, a mere beast of burden, a tool, a mechanical spring or lever in the hands of a master, to know nothing of the blessings of the marriage life,* his children not his own,

* We have heard indeed much of late of slave marriages; but to this moment there is, in almost all our slave colonies, no such legal institution. The Rev. G. W. Bridges boasts much of the marriages which he has solemnized in his parish of Manchester, in Jamaica; but we have yet to learn by what provisions of law such marriages are there protected from violation or forcible disruption. Religious slaves will, from principle, attach themselves to one partner only, and for life; but they gain no legal rights of marriage from their ceremonial union, or from their continence, any more than slaves "married" in duplicate, triplicate, or multiplicate, such as are exhibited in the following advertisement in a Jamaica newspaper.

"Crant's Green, Manchester,
Oct. 15, 1823.

"Run away some time ago from the Subscriber, a Negro Man named Marcus, *alias* John Shakespeare, about 5 feet 7 inches high, stout and well made: Also a Sambo Man named Robert Ball, about 5 feet 10 or 11 inches high. They are both extremely plausible, and are suspected to be harboured at Mr. Laird's Prospect, or on Lancaster Estate, in St. Elizabeth's on both of which Properties the former has a wife and family. A Reward of Light Dollars shall be paid to any person who will lodge each of them in any Work-house, and a further Reward of Twenty Pounds on proving to conviction by whom

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but the slaves of another!—but we will not go on with the picture; let our readers fill up its dark shades for themselves, and then decide, whether West-Indian slaves are "better off than the British peasantry."

In the above remarks we have said nothing of the infinitely important fact, that the slave has a soul; that, like his master, he is an heir of eternity! Now, to our minds, the only consistent way of upholding slavery, in whole or in part, is at once to deny this fact, and to view the slave as a mere brute animal. Mr. Lawrence, in his celebrated "Lectures," has argued this point, of Negroes having no soul, so excellently well that we recommend his arguments to the advocates for slavery, and the opposers of Christian missions among the slaves. He attempts, it is true, to shew, that the European also himself has no soul, no immaterial or immortal principle; but this is a mere trifle, and does not affect his general argument. How triumphantly does he prove, not only that the Negro is not, but that he *cannot* be, "a religious animal!" To attempt to raise Americans or Africans to an equal height, either in morals or intellect, with Europeans, he states to be "as unreasonable as to expect that the greyhound may be taught to hunt by scent like the hound, or the mastiff rival in talents and acquirements the sagacious and docile poodle!" True it is, that Mr. Lawrence "respects the feelings of philanthropy, and the motives of benevolence which have prompted many of our countrymen to exert themselves in behalf of the unenlightened and depressed:" he "cannot contemplate without strong admiration, the heroic self-denial and the generous devotion of those who, foregoing the comforts, luxuries, and rational enjoyments of

harboured, on application to the Subscriber.

MARY GAUNTLETT."

polished society, expose themselves to noxious climates, and to all the perils of unknown countries, in order to win over the savage to the settled habits, the useful arts, and the various advantages of civilized life; to rescue him from the terrors of superstition, and to bestow on him the inestimable blessings of mental culture and pure religion." But, alas! all this exertion and philanthropy are utterly vain: organization is too strong for Christianity. "The retreating forehead and the depressed vertex," he remarks, "of the dark-coloured varieties of man, make me strongly doubt whether they are susceptible of these high destinies; whether they are capable of ——— understanding and appreciating the doctrines and the mysteries of our religion!" Here the professor of anatomy goes on to correct an error into which even Mr. Bailey himself has fallen; for though Mr. Bailey had very judiciously reprobated "such visionary and dangerous proceedings as are carried on by English missionaries in the West-Indies," he had committed the mistake of supposing, that, by means of education, and "the establishment of schools," the slaves may be gradually prepared for better things. But Mr. Lawrence scientifically corrects this mistake. "These obstacles," he says, namely, "the retreating forehead and the depressed vertex," that is, the want of half an inch of skull in the right place, "will, I fear, be too powerful for Missionaries and Bible Societies, for Bell and Lancaster schools." They have not, indeed, been too powerful in Sierra Leone, or the West Indies, wherever the experiment has been fairly tried: but, again, let that pass; for mere facts are of little weight against such learned demonstrations as those on which Mr. Lawrence's theory is grounded, and of which the following is his own summary. "the characters of the Ethiopian variety, as observed in the genuine Negro tribes, may be summed up

thus:—1. Narrow and depressed forehead; the entire cranium contracted entirely; the cavity less, both in its circumference and transverse measurements. 2. Occipital *foramen* and *condyles* placed further back. 3. Large space for the temporal muscles. 4. Great development of the face. 5. Prominence of the jaws altogether, and particularly of their alveolar margins and teeth; consequent obliquity of the facial line. 6. Superior incisors slanting. 7. Chin receding. 8. Very large and strong zygomatic arch, projecting towards the front. 9. Large nasal cavity. 10. Small and flattened *ossa nasi*, sometimes consolidated, and running into a point above." Now is it not clearly impossible to make Christians of such creatures as these? The tales from Sierra Leone, Antigua, and various other islands, must be mere fables. Preach to men whose skull is hung on its hinge, some lines further back than an Englishman's! Absurd! Pray for men the bones of whose nose run into a point above! Ridiculous! Attempt to educate men with slanting teeth! Utterly romantic: the dentist is the only missionary. To think that a soul can dwell where the temporal muscles are large, and the face greatly developed! Our intensives are exhausted for expressing such folly. A Negro himself might be ashamed of it.

We will, however, tell Mr. Lawrence, and Mr. Bailey too, what it really is that has so long impeded the effective influence of schools, and Christian missions, and Bible Societies among this "dark race of mankind." It is not a depressed skull, or muscular face: it has been the slave trade in Africa, and its originator slavery in the West Indies. The Bishop of St. David's justly remarked, five and thirty years ago, "that all attempts at present to inculcate among them the religion of Christ must be vain, while West-India slavery, through the slave trade, continues the oc-

occasion of perpetual hostilities, and encourages practices in the highest degree repugnant to the doctrines of Christianity."

But assuming with Mr. Lawrence, that Negroes are semi-monkeys, may they not then be treated as such? Is it not a fantastic refinement to have a Smithfield Act of Parliament for their protection? Upon this subject we recommend to the West-India farmer the further remarks of Mr. Lawrence, shewing how Negroes ought to be treated, on his own hypothesis of their being a mere "approximation to monkeys;"—and *à fortiori*, what ought to be their treatment, if by any possible chance they should turn out, after all, to be men like ourselves in all that constitutes the true nature and dignity of the human character. "The Abolitionists," Mr. Lawrence had said, "have erred in denying their natural inferiority;" "but," he adds, "it was only an error of fact, and may be the more readily excused, as it was on the side of humanity. Their opponents have committed the more serious *moral mistake* of perverting what should constitute a claim to kindness and indulgence, into a justification or palliation of the revolting and anti-Christian practice of traffic in human flesh; a practice branded with the double curse of equal degradation to the oppressor and the oppressed. The very argument which has been used for defence, seems to me a tenfold aggravation of the enormity. Superior endowments, higher intellect, greater capacity for knowledge, arts, and science, should be employed to extend the blessings of civilization, and multiply the enjoyments of social life; not as a means of oppressing the weak and ignorant, of plunging those who are naturally low in the intellectual scale still more deeply into the abyss of barbarism." "Those who possess higher gifts" "should remember the condition upon which they are

enjoyed; 'From him to whom much is given, much will be expected.' What a commentary on this text is furnished by Negro slavery, as carried on and permitted by Christian kings, Catholic majesties, defenders of the faith, &c.!" We are only grieved that Professor Lawrence should have been furnished with any occasion for such a commentary. He did not, however, seem to be aware, with Mr. Bailey, that "faith" might make men view these enormities with a "steady mind."

Mr. Bailey iterates the old assertion, that West-Indian slavery is not so severe as the slavery of the ancient Romans. He remarks:

"We hear indeed much of the oppression and cruelty sustained by the Negroes in our western colonies; and it is to be feared, though the accounts may be exaggerated, that their condition requires much amelioration. But let any one, who is familiar with the treatment of slaves in the West Indies, compare with it the following accurate account, by a learned writer, (Dr. John Taylor's Elements of Civil Law: see also Potter's Antiquities of Greece, book I., and other authors,) of the wretched condition of slaves, according to the laws and customs of the Romans; and he will, I think, concur in the justice of the above remarks.

"The common lot of slaves in general was, with the ancients, in many circumstances, very deplorable. Of their situation, take the following instances:—They were held *pro nullis, pro mortuis, pro quadrupedibus*—for no men, for dead men, for beasts; nay, were in a much worse state than any cattle whatsoever. They had no head in the state, no name, no tribe, or register. They were not capable of being injured; nor could they take by purchase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were excluded from all civil concerns whatsoever; were not entitled to the rights and considerations of matrimony, and therefore had no relief in case of adultery; nor were the proper objects of cognation or affinity. They could be sold, transferred, or pawned as goods, or personal estate; for goods they were, and such were they esteemed; might be tortured for evidence; punished at the dis-

cretion of their lord, and even put to death by his authority; together with many other civil incapacities, which I have not room to enumerate."—*Bailey*, pp. 35, 36.

Now supposing it were true, that West-India slavery is not so severe as the slavery of ancient Rome, is it saying much in its favour even to make the comparison? Christian masters are not more brutal than heathens! Britons are quite as humane as the proverbially tyrannical Roman! The enlightened laws and customs of the eighteenth century after Christ, are not *more* unjust, tyrannical, and Draconic than those of barbarous antiquity, and scarcely *so much so*! The professed disciples of Christ are as generous and benevolent as the avowed worshippers of Mars and Bellona! But let Mr. Bailey read what Mr. Stephen has written on this part of the question, and he will find that, worthless as the argument would be, even if it were true, it has the superadded misfortune of being utterly false. We wish we could find room, which we cannot at present do, for Mr. Stephen's painfully interesting and convincing statements on this subject. But, even taking Mr. Bailey's own quotation as a test, are not West-Indian slaves held "*pro nullis, pro mortuis, pro quadrupedibus,*" or at least for brute *bipedibus*? Have they any "head in the state; any name, or tribe, or register?" Are they "capable of being injured," that is, of obtaining legal redress for an injury? or can they inherit "by purchase or descent;" or "have heirs," or "make (valid) wills;" or even *legally* claim the little "*peculium*" which the Roman laws allowed the slave beyond the grasp of the master? Can they "plead or be pleaded," or enter into "civil concerns," or enjoy "the rights and considerations of matrimony," or "have relief in case of adultery," or be objects of "cognition and affinity?" May they not be "sold, transferred, or pawned;" and though

not *legally* "tortured for evidence," or "put to death by authority of their lord," yet reduced to such a state of helplessness and degradation, that this addition to their calamities would, in point of fact and practice, be scarcely a perceptible addition to their misfortunes? If Mr. Bailey had quoted the above passage as an *illustration*, we should have admired its aptness; but to offer it as a *contrast*, is an insult to the understanding of his readers.

Mr. Bailey most strangely concludes his defence of slavery with a tirade on British liberty.—

"O never, never, may the freedom of the people, and the liberty of the press of England, be prostituted to other purposes than the support of the altar and the throne! Let Englishmen [and why not, we would ask, Africans and Mulattoes?] be free as the air they breathe; for that is as the breath of God, and obeys his mandate. Let them be free as the waves which beat against the rocks which bulwark our seagirt isle. But let them never be deaf to the voice of Him, who stills the roaring of the waters, and 'walks upon the wings of the wind.' Let Englishmen be free without licentiousness, loyal without servility, pious without fanaticism. And let not the fields of old England, which her poets have loved, nor her rocks, on which with hearts firm as themselves, her heroes have stood to defend our civil and religious liberties, reproach us with the memory and virtues of our forefathers. Let them not be damning evidence against us, that we have abused our liberty and our literature with the unhallowed embraces of democracy, fanaticism, and infidelity. Let the love of old England be indelibly engraved upon the tablets of our hearts, in unison with those sound principles, which our forefathers have maintained with the prowess of their arms, and which they have bequeathed to us in the deathless offspring of their immortal pens."—*Bailey*, pp. 48, 49.

This bombastical eulogy on liberty and the British constitution, in an apology for slavery, extorts from us in reply the following passages from the Bishop of St. David's treatise. They are strictly in point; and we think it most probable that Mr. Harris had let off a similar eulogium. "The inconsistency between

slavery, and the slave trade, and the general principles of our law and constitution, between the permission of such usages and our high pretensions to civil liberty, appear to contain arguments for the abolition of slavery, not less powerful on the one hand, than the injunctions of Scripture and the rights of nature on the other." "If slavery, however modified, is suffered to exist, British law cannot be in force. Why then attempt to modify what is in its very principle inhuman, unchristian, and inconsistent with British law, and the spirit of our constitution; and which, however its concomitant circumstances might be diminished, could never be rendered not inhuman, not unchristian, not unconstitutional. If justice to our nature, to our religion, and our country demand the sacrifice, why should an act of such accumulated duty be done by halves? Why not rather, by one generous effort of public virtue, cut off all occasion of inhumanity and oppression, with all the pernicious effects of slavery on the slave, the master, and the state?" "Even if the experience of two centuries did not forbid us to suppose that the abuses, as they are called, of slavery and the slave trade, could be effectually checked and prevented by legal authority, yet the very nature of the offences complained of resists the supposition. Oppression, cruelty, the degradation of the human species, and repugnance to the British constitution, are evils inseparable from slavery and the slave trade."

The Bishop even apprehends, and not without reason, injury to the mother country, by the baneful effects and reaction of her colonial slave-system. He greatly dreads the influence of West-Indian residents, on their return to England. "The air even of this land of liberty," he remarks, "may not be able to dissipate their West-Indian habits of absolute dominion." Had the Bishop prophetically anticipated the anti-slave-trade and anti-slavery

struggles of the thirty-five years which have elapsed since his treatise was written, he could not have uttered a more correct judgment.

With these views of the subject, our readers cannot wonder that the Bishop maintains, that "no British subject can be exempt from the duty of doing every thing in his power towards procuring the abolition both of West-India slavery and the slave trade; customs in every way repugnant to religion, humanity, and freedom." He particularly urges the subject upon his brethren of that sacred order to which the Reverend gentleman on whose pamphlet we have been constrained to animadvert belongs. The clergy, it seems had been reproached by the West-India party for their zealous efforts for the abolition of the slave trade and slavery. The Bishop vindicates them; remarking, that if no British subject is "exempt from the duty of doing every thing in his power towards preventing the continuance of so great a political as well as moral evil, more especially are not those subjects whose business it is to teach what it is every man's concern to know; the interpreters of God's word, which is so flagrantly violated by West-India slavery and its consequences." "Instead of wishing to restrain the exertions of any order of men or individuals, in this cause of human nature, let us rather of all ranks, professions, and persuasions unite—in the name of the common Father of mankind—in the name of Him who died to save us all, in the name of Faith, of Charity, and of Liberty, to implore those who have the power, to extirpate a system of cruelty and oppression, which has been so long suffered to exist, to the dishonour of human nature, the discredit of a Christian nation, of a generous and enlightened people, and the disgrace of a free constitution!"

But we have too long detained our readers from the interesting pamphlet which we have drawn up

in file with Mr. Bailey's Dissertation. It is anonymous : and it evinces the singular modesty of the author, who, we understand, is a lady, that it is so ; for it is eminently calculated to reflect honour both on her virtues and ability. Her inquiry is, whether the system of slavery is sanctioned or condemned by Scripture ; and it is impossible to imagine a position more conclusively and triumphantly established than that slavery, meaning what is currently understood by that term, and above all West-Indian slavery, is not, and never was, consistent with the letter or the spirit of the inspired volume. If Lord Torphichen's Episcopal Chaplain is really honest in his argument, and is desirous of ascertaining the truth on the subject of his inquiry, we earnestly invite him to peruse this pamphlet ; and if, having carefully done so, he will still maintain that there is any thing in the Scriptures to sanction, directly or indirectly, the state, or the continuance, of West-Indian slavery, we pledge ourselves, if he will favour us with his conclusion, to record it for the information of the public, and for the astonishment of future generations ; who will perhaps be somewhat incredulous that an idea so unfounded, and so disgraceful to the oracles of God, could ever have been entertained by any disciple, much less any minister, of Christ.

The points to which the author devotes her attention, and which she irrefragably establishes, are :—"That servitude was in Judea always voluntary, or else inflicted as a judicial punishment : That it was, in either circumstance, only temporary, and was in every case cancelled by gross ill usage : That the civil and religious privileges of slaves in Judea, whether Hebrews or strangers, though different, were yet equally assured to them : That the law of God assured to slaves, equally with masters, a full participation in every religious and civil privilege belong-

ing to their class : That the state of servitude implied no personal degradation ; but that servants and freemen equally formed one social body, the members of which were continually interchanging."

The author begins with a description of the inhabitants of Palestine, whom she thus classifies :—

"The inhabitants of Palestine consisted, under the Jewish Theocracy, of two classes of persons ; who, though equally under the protection of the civil law, and equally invited to the worship of the one true God, were yet totally distinct as to their political privileges and their religious observances.

"The first were the *Hebrews* ; under which term we comprehend all persons, either derived from the original stock of Israel, or engrafted into it by the rites of proselytism. These persons were the lords of the soil, and were alone eligible to the post of supreme rule, either in the state, tribe, or city. They were the only landholders ; and hence their occupation was chiefly agriculture : they, in times of war, formed the militia of which the Jewish army was composed. Being all members of the Jewish covenant, either by birth or proselytism, they were bound by all the obligations, and entitled to all the privileges, of the Mosaic law.

"The second class were the *strangers within the gates*, or *bondsmen*, or *bondservants* ; for all these terms were alike applied to them. These were the remnants of the seven nations of the Canaanites and of the five lordships of the Philistines, whom Joshua conquered."

"In every respect, excepting in circumstances arising from the distinction of the Hebrew being within the pale of the peculiar Jewish covenant, and being lords of the soil, they appear to have been perfectly equal. There was one law to the Hebrew and to the strangers within the gates. There were rich individuals of both societies, and there were poor members belonging to both. There were servants of each, and masters of each. The bondsman or bondservant, or stranger within the gates, was simply so denominated from being subject in the single article of tribute, or furnishing a quota of service from which the Hebrew was free ; and sojourning in a land in whose soil he could acquire no property. In every other respect, both classes were equally free ; and individuals belonging to both were equally liable, from the same cause, to forfeit their liberty. The Hebrew might become a slave to the opulent stranger,

as well as the stranger to the opulent Hebrew.

"It is absolutely necessary to the understanding of Jewish servitude, to bear in mind, that the distinction of *Hebrew*, and that of *bondmen*, or *strangers within the gates*, implies no signification in the least analogous to free, in opposition to enslaved; but that it simply indicates lords of the soil, within the pale of the Mosaic covenant—in contradistinction to tributaries, without the pale of that peculiar covenant."—*System*, pp. 1—4.

Servants among the Jews were of two sorts: *hired* servants: see Exod. xii. 45; Lev. xxii. 10, xxv. 40 and 53; Deut. xv. 18;—and *purchased* servants, or what we term slaves: see Lev. xxii. 11; Gen. xvii. 23. and 27; Exod. xii. 44; Lev. xxv. 39, 44, 45, 47, 51: Our author considers at large the case of each of these two classes. The description of the first we pass by as irrelevant to our present question. It is the case of the second class on which the advocates of West-India slavery affect to found their "Scriptural" sanction. Let us see, then, whether the parallel applies.

"Purchased servitude amongst the Jews was either, like hired servitude, voluntary on the part of the servant, or else the deprivation of liberty was a punishment annexed by the Jewish law to certain offences.

"First, liberty was lost by a voluntary surrender. When a person in reduced circumstances, or temporary difficulties, but of education and habits superior to the lowest class, wished an occupation in which skill and fidelity might be exerted, and consideration and a participation in his former comforts be retained, he sold himself voluntarily, either to one of his Hebrew brethren, or to one of the opulent strangers within the gates. Both instances of such voluntary surrender are contemplated by the Mosaic law; Lev. xxv. 39—47, and Isaiah l. 1.

"Under this head we may also include that of a father burthened with a large family of small children, and selling them, which he might do, till they were of age; see Exod. xxi. 7. A boy amongst the

Jews is considered of age at thirteen, and a girl at twelve: beyond that age the parent could not sell them.

"Secondly, liberty was forfeited by a judicial sentence, inflicted under the following circumstances:—

"Insolvent debtors were sold by their creditors, to defray their own debts, Matt. xviii. 25; or those of their parents, if maintained by them, Matt. xviii. 25; or if, their parent being dead, they inherited his property, 2 Kings iv. 1, 7, and Isaiah l. 1.

"Thieves, who had not wherewith to make full restitution, both of the thing stolen, and also of the legal fine, which was in many cases quadruple or quintuple its value, became by that means insolvent debtors, and were sold by the magistrate: see Exod. xxii. 3, 4, and i.—iii.; also 2 Sam. xii. 6; Luke, ix. 8; Prov. vi. 31.

"Thirdly, in case of war. If the garrison of a city and its male inhabitants had been destroyed by Hebrews, they were bound to adopt the daughters of that city, unless Canaanites, into their households, as handmaidens; Deut. xx. 14.

"Fourthly, children whose mothers were slaves, remained so themselves till the sons were thirteen, and the daughters twelve—when both children and mother were free. Thus masters were compelled to maintain and provide for their handmaidens and children, till they were of an age to maintain themselves. Were this custom borne in mind, the sending forth of Hagar and Ishmael would appear in a very different light to that in which it is generally viewed. Ishmael had very long since attained the age when it was usual to emancipate both mother and son—when their obligation to remain, and that of Abraham to retain them in his household, ceased. Children amongst the Hebrews always followed the mothers condition.

"There was also another case in which slavery partook both of a judicial sentence and a voluntary choice. This was when persons had become slaves by a judicial sentence or by birth, but, after their legal period of servitude expired, chose still to remain in the family, which they in truth considered as their own. This in fact was the case with most Hebrew servants. Thus we trace Eleazar, the home-born slave of Abraham, for sixty years in his family. Again, we hear of Abraham's three hundred and eighteen home-born servants who bore arms. All these persons would by the Mosaic law, and must then probably have been by custom, free at thirteen."

"The acquisition of slaves by any other means than those above described, viz. voluntary choice or judicial sentence, was

termed man-stealing. And, under the Jewish law, man-stealing was punished by death—Iarchi says, by strangulation. And this law applied equally to the man who stole a Hebrew or a stranger and foreigner: "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, then that thief shall die; and thou shalt put away evil from amongst you;" Deut. xxiv. 7. And again, in Exod. xxi. 16: "He that stealeth a man (that is, any man, Hebrew or foreigner,) and selleth him, or if he be found in his hand, he shall surely be put to death." By the first of these laws, the stealing a Hebrew, or using one unlawfully acquired as a servant, which is meant by the expression making merchandize, or the selling him, is visited with death. By the second, the same punishment is denounced on whoever not only steals any man, but even has in his possession a man originally stolen.

"Accordingly, St. Paul includes men-stealing in the catalogue of the most hideous and abominable crimes which can brutalize human nature: see 1 Tim. i. 9, 10."—*System*, pp. 13—17.

So much for the *tenures* under which alone slaves could be held under the Jewish dispensation. If Mr. Bailey will point out to us the analogy between these tenures and the lawless, unprovoked, and brutal outrages by which the sons of Africa were torn from their homes and conveyed to the blood-stained plantations of the West Indies, we promise again to record his discovery for the admiration of posterity. The *duration* also of Jewish servitude and West-Indian slavery, was as different as their tenures.

"All slavery amongst the Jews was temporary. No Hebrew could be sold for a longer period than until the return of the sabbatical year, be that when it would; consequently, the very longest period for which slavery could be imposed upon a Hebrew was six years. Deut. xv. 12, 18; Exod. xxi. 2; Lev. xxv. 1—6. At the expiration of that time the master was not only to send out the slave free, but he was not to send him away empty, but to furnish him liberally from his flock, his floor, and his wine-press. Deut. xv. 12—14. And if the slave was married when he entered his masters's service, he went out with his wife and children. Exod. xxi. 1—3.

"If, however, the slave, at the end of the six years, will not go away, because he loves his master and his house, and is comfortable there; Deut. xv. 16, 17; or if his master had given him a wife after he entered his service, and that the wife was not entitled to quit; the man, if he was attached to his wife, and did not wish to divorce her, was to tell his master he did not wish to quit him: and they both went together before the spiritual elders of the place in which they resided; and the master, in their presence bored the ear of the slave with an awl to the door-post; after which he was bound to serve his master for ever—Deut. xv. 16, 17; Exod. xxi. 5, 6—that is, as the Jewish expression is defined, Lev. xxv. 10, until the next jubilee, when all the family was to go out free, Lev. xxv. 41." pp. 17, 18.

"The observations hitherto made on the liberation of purchased servants, the reader may observe, have been chiefly confined to Hebrew servants; but in fact, they included nearly all servants. For although strangers within the gate were equally liable to slavery as Hebrews, yet in point of fact, no Hebrew was allowed to keep any servant in his household who did not embrace the Jewish faith within the year; and that being done, he ceased to be a stranger, and commenced Hebrew; on which he was consequently entitled to the benefit of all laws respecting Hebrews: nor might any purchased or homeborn slave be suffered to remain in a Hebrew family on any other terms. All persons, whether born in the house, that is homeborn, or bought with money of the stranger, were to be brought into the Mosaic covenant."—*System*, p. 22.

So much for the tenure and the duration of the two kinds of servitude between which, with a most shallow hypocrisy, a pointed similarity is sometimes attempted to be proved. Now for the *treatment* of the two classes. And first as to the article of personal violence or cruelty, and its reference to manumission.—

"Besides the periods above mentioned for the expiration of slavery, there were other circumstances which entitled the slave to immediate liberation. He who smites his man or maid-servant that they die under his hand, shall surely be punished; Exod. xxi. 20; that is, by death, as it appears from the preceding verses—see Exod. xxi. 12—19, and Lev. xxiv. 17.

where it is expressly stated, that 'he that killeth a man shall surely be put to death.' When we take into the account, that at the master's death all the servants were restored to freedom if he had no sons; and that, whether he had or not, the wife and children of the man freed from his tyranny by death were by that circumstance freed; and, unless it were jubilee, were entitled to go out with gifts; it will appear that the loss of property must have operated as a very heavy fine, independently of the capital punishment which was inflicted where no such bond subsisted as that between master and servant.

"Again, if a master smote his man or maid-servant, so that they lost a limb, the servant was immediately to go out free; Exod. 21—27; that is, himself, his wife, and children; and with gifts. The Mishnic doctors, in the targums of Jonathan Ben Uzziel and Jarchi, and also Aben Ezra, interpret the loss of limb as follows: 'By a limb,' say they, 'is meant any one of the four-and-twenty principal members of the body; of which we count the fingers for one sort, the toes for another, &c. By the loss of a limb is understood its loss for use or beauty; that is, any injury which leaves a permanent effect or a permanent mark.' On this point the Jews were peculiarly strict, the reasons for which were very obvious. As slavery amongst the Jews was only a temporary misfortune or punishment, no crime was visited with greater severity than a master's so misusing his authority, as to inflict any punishment which would leave a dishonourable badge of his former servitude on one who would soon, like his master, be a free man.

"The temporary nature of slavery amongst the Hebrews ensured it against abuses; laws were not only made to protect the slave, but this circumstance effectually ensured their enforcement."—*System*, pp. 24, 25.

If all wounded and disfigured slaves were thus at once manumitted in our West-Indian colonies, some estates would be grievously thinned by the operation of the enactment.

The following detached passages from our author, will further shew the striking contrast between the two conditions under consideration.

"Servants among the Hebrews bore no ignominious mark of servitude, as amongst

the Greeks and Romans. This was the necessary consequence of their servitude being temporary. It is obvious from many passages in Scripture, that they could in no way be distinguished from the most respected members of the family, and that they were treated with precisely the same consideration. Thus when Abraham sends his home-born slave, Eliezer, to Nabor, with ten camels and several men-servants, Gen. xxiv. 10—30, Eliezer, the slave, thus addressed Rebekah, the daughter of this wealthy and powerful emir: 'Let me, I pray thee, drink a little water from thy pitcher.' She again replies to this home-born slave, 'DRINK, MY LORD'; and she hasted and let down the pitcher upon her own hand, and gave him to drink; and when she had done giving him to drink, she said I will draw water for thy camels also, until they have done drinking; and she hasted and emptied her pitcher into the trough, and ran again unto the well and drew for all the camels.' Gen. xxiv. 18—21. This passage renders it obvious that the condition of a home-born slave was marked by no degrading circumstance in appearance or demeanor." p. 29.

"It is indeed perfectly plain, from the whole tenour of Scripture, that the condition of a purchased servant or slave was never considered as in any respect a degrading or a dishonourable one. Had it been so, could Joseph, not only a purchased, but a *foreign* purchased slave, have been exalted to be viceroy over all Egypt? In like manner we find Daniel, likewise a slave, exalted to the rank of chief minister of state in the court of Darius." p. 33.

"When we observe the affection and high consideration with which faithful purchased servants were treated, we shall not be surprised at St. Paul's declaration,— 'Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;' Gal. iv. 1. And the same Apostle, speaking to Philemon of his newly converted Christian slave Onesimus, on the same principle which was recognized by Jews in their treatment of their proselyted Hebrew slaves, says, 'Receive him not now as a servant,' (that is, not as a Hebrew receives a servant of the strangers within the gate,) 'but above a servant, as a brother beloved;' that is, 'as we Hebrews receive those same strangers, when they are become our brethren

* It is the condition of Hebrew home-born slaves, be it remembered, which is urged by colonists to be analogous to that of Negro field-slaves.

by being proselytes; Phil. 16. Nor are we to think that the Hebrews were less kind to slaves of the strangers, though their occupations were different; for they are commanded, Lev. xix. 34, 'to love the strangers as themselves.'

"Faithful purchased servants appear to have actually enjoyed the privileges mentioned by St. Paul. Solomon expressly says, Prov. xvii. 2, 'A wise servant shall have rule over a son that causeth shame;' and he adds, 'and he shall have part of the inheritance amongst the brethren.' Home-born servants, indeed, were not only treated with affection and respect, but they were very frequently adopted, from mutual affection, into their master's family." p. 34.

"Masters or their sons constantly intermarried with their female slaves." p. 36.

"There was no slave of the Hebrews, who, in six years at farthest, would not again be a free man; nor was there any slave of the strangers, by proselytism become a Hebrew, who might not one day, by marriage or adoption, enter his master's family. Under these circumstances, the pride of the master was as much interested as that of the servant, in never inflicting any punishment which might leave a dishonourable badge of his former servitude on a free man, and one whom he might soon be obliged to recognize as a near relation." p. 37.

"In case of unfaithful conduct on the part of masters towards slaves of the strangers, they shall instantly be free. Deut. xxi. 11—14."—*System*, p. 40.

On the religious privileges of Jewish servants we need not expatiate. If the servant were a Hebrew, he was already entitled to all that his master himself enjoyed in this respect; and if a stranger, it was the first object of consideration, the very policy, so to speak, of Judaism to make him a proselyte. Let the West-Indian proprietor and farmer apply the parallel.

"The strangers were all invited to worship the true God, by attending in the court of the Gentiles, or HOUSE OF PRAYER FOR ALL NATIONS. Persons imagining the condition of Negro slaves to be similar to that of the Gentile bondsmen of the Jewish Theocracy, would do well to point out what law in any nation of Christendom is parallel to that which commanded the Jews to devote one year in seven,

besides the weekly Sabbath, and the year of jubilee, to the religious instruction of their bondsmen or strangers. Amongst the Jews, the national law of the land secured to their bondsmen both religious instruction and the use of the most magnificent edifice of the world in which to perform their worship.

"The superb structure of the court of the Gentiles, sufficiently marks the stress laid by the Divine law on the religious privileges of the strangers. It was the stupendous magnificence of this court more especially which rendered the Temple of Solomon the wonder of the world. One side was raised in a terrace, four, or, as some say, six hundred feet in height, from the profound valley below. It was formed of prodigious stones, some of which were thirty-two feet long, by eighteen wide, and it was cased, from its base even to its summit, with polished white marble: so skilfully adjusted, that it is said that the joining of the stones could not be detected, even on the closest inspection.

"This stupendous court was adorned with the richly wrought and spacious cedar galleries, supported by cloistered colonnades of the most costly materials, all the pillars of which were inscribed with moral and religious sentences; many of which are supposed to have been taken from the Psalms called MASCHILL, or instruction; and those called MICHAM, to be engraven; and lastly, from those which more especially call on the Gentiles, and on all the earth to praise God. All this magnificence, the glory of Solomon, was lavished, not on the courts of the favoured Israelites, which, not belonging to our subject, we have left undescribed, but on that of the Gentiles: to which were invited those strangers and bondsmen whose condition is continually urged (we leave it to the reader to pronounce with what truth) to have been similar to that of Negro field-slaves."—*System*, pp. 87, 88.

Had we not already quoted so largely from this publication, we should have been tempted to lay before our readers the author's summary of the argument, which, though it be often expressed in far too general and unqualified terms, is, nevertheless, in the main, appropriate and conclusive. It would be easy, from this summary, to form a correct and striking contrast between Hebrew slavery and West-Indian

slavery, and, the particulars of each being disposed in parallel columns, the effect could not fail to be perfectly triumphant. We trust that some one will prepare a tract on this principle. It might be comprised in four octavo pages, and would exhibit a concise and unanswerable reply to all that has been affirmed respecting the sanction given to our colonial system of slavery by the Old-Testament Scriptures. Such a tract could not be too widely circulated; and it would carry along with it, to every cottage into which it might enter, a complete conviction not only of the impiety which has endeavoured to extract support to Negro slavery from the Bible, but of the immeasurable distance, in point of rights, comfort and happiness, present enjoyment, and future prospects, which separates the lot of the British peasant from that of the Colonial slave. We should then be enabled fully to appreciate the difference between slavery in the nineteenth century of the Christian era, and slavery as it existed amongst the Jews at a period of three thousand years behind us in civilization, and from a thousand to fifteen hundred years before the personal appearance on our earth of that Divine and gracious Redeemer who was "to preach deliverance to the captive, and the opening of the prison to them that were bound." Were indeed the contrast ever so favourable to the system of West-Indian bondage, nothing would be proved by the circumstance as to the propriety of that system under the Christian dispensation; but the fact is wholly otherwise: slavery, in the colonial sense of the term, did not, and could not, exist under the Jewish dispensation: it would in every age and among any people have been a complication of cruelty and injustice which God never sanctioned, and no good man, after ascertaining its enormity, ever approved. We agree with Bishop Porteus, that "the Christian religion is opposed

to slavery in its spirit and in its principles: it classes men-stealers among murderers of fathers and of mothers, and the most profane criminals upon earth." We agree with Mr. Burke, that "Slavery is a state so improper, so degrading, and so ruinous to the feelings and capacities of human nature, that it ought not to be suffered to exist. The manufactures of the Africans by their ingenuity, prove them to be equal in intellect to others, and they exhibit traits of generosity of heart." We agree with Dr. Paley, that "the West-Indian slave is placed for life in subjection to a dominion and system of laws the most merciless and tyrannical that ever were tolerated upon the face of the earth." We agree with Mr. Fox, that "personal freedom is the right of every human being. It is a right of which he who deprived a fellow-creature, was absolutely criminal in so depriving him; and which he who withheld, was no less criminal in withholding. Why is this race of our fellow-creatures to be carried away by force, and subjected to the will and caprice, and tyranny and oppression, of other human beings for their own natural lives, and their posterity for ever? Is it necessary to abolish slavery for the credit of our jurisprudence, and of our characters as Christians. Why should that wrong be tolerated in the West Indies, for which a man would be hanged in England? Make the case of the slaves your own, and judge of it by this Christian rule. Wherever Christianity has extended its influence, slavery has been abolished: it has produced this glorious triumph by teaching us, in the sight of their Maker, all mankind are equal. The whole country, the whole civilized world must rejoice in the abolition, not merely as a matter of humanity, but as an act of justice." We agree with Bishop Horsey, that, "allowing slaves to be pampered with delicacies, and put to rest on a bed of roses, they

could not be happy ; for a slave must be still a slave. What is humanity, but the desire of promoting the happiness of others ? What other justice is there, than that founded on the principle of doing to others as we would they should do unto us ? No such slavery as in the West Indies is to be found in Grecian or Roman history ! so stolen, so transported ! Who can sanction it ?" "Slavery is injustice, which no considerations of policy could extenuate ; impolicy equal in degree to its injustice." And we agree with the present Bishop of St. David's, in the treatise already so often quoted, that "whether all the cruelties imputed to the slave trade, and to slavery, can or cannot be substantiated ; whether the cruelties complained of can be mitigated or not ; *the very existence of slavery*, as long as it is permitted must be a heavy reproach to this country, and a discredit to the age which can tolerate it." We agree further with his lordship, that whatever "a Machiavellian in politics or commerce" may urge to the contrary, "slavery and the slave trade ought to be abolished, (and happily *one* of them is abolished in this country,) because they are inconsistent with the will of God." We agree still further with his lordship, that it is not a question to be argued merely by statesmen and publicists, but that the "natural and scriptural illegality" of slavery may be judged of "on grounds infinitely superior to all commercial considerations (as much superior as the soul is to the body, as the interests of eternity are to the concerns of a day,) by every one that can feel for his fellow-creatures, and can be determined by every one that can read the Scriptures." And we will add, with his lordship, that whatever opposition may be made by interested persons for a time, ultimately, "we cannot doubt that the great principles of political justice which form the basis of our constitution, and

which ought to come home to the breast of every British subject, will have their full weight in the deliberations of those august assemblies which are to decide on a cause that involves the purity of our holy religion, and the credit and consistency of our national character."

1. *The Evidence of Christianity, derived from its Nature and Reception.* By J. B. SUMNER, M. A. Prebendary of Durham, &c. pp. 429. 8vo. 10s. 6d.
2. *Scripture Difficulties ; twenty Discourses preached before the University of Cambridge, in the Year 1822, at the Hulsean Lecture.* By C. BENSON, M. A. Fellow of Magdalen College, and Vicar of Ledsham, Yorkshire. 8vo. pp. 420. Cambridge. 1822. Price 12s.
3. *The Difficulties of Infidelity.* By the Rev. G. S. FABER, B. D. Rector of Long Newton. 8vo. 7s. London. 1824.

WE exhibit these works together, under one article, as they relate to the same subject, and tend, in some respects, to throw light upon each other. When viewed in their united force, they constitute, we think, one of the most important and interesting defences of Christianity which the last twenty years have produced. The evidences of the divine inspiration of our holy religion form a subject, of which the importance has been sometimes much underrated by pious persons, who have sometimes spoken, as if they thought that an anxious attention to these matters almost uniformly betrayed a neglect of the essentials and internals of religion ; forgetting that, when the outworks of a fortress are left unguarded, there is no longer any great security for the citadel. They have observed that the defence of religion has been not unfrequently well conducted by writers who have been far from adorning its doctrine by their lives.

On the other hand, they see numbers retaining it in sincerity and truth, who are but little acquainted with its historical proofs, and who possess little more evidence of its divine origin than what arises from a witness within, bringing home to their own bosoms the consolation of its hopes and promises, together with an experimental conviction of its moral and transforming influence. They see that the majority of mankind have neither leisure nor ability for examining and appreciating that mass of testimony which it is the object of the learned to unfold. Living also much apart from the world and its vanities, they have no adequate conception of the deplorable prevalence of infidel and sceptical opinions in a Christian country. For all these reasons they are by no means always proper judges of the real exigency of the case. Happy indeed would it be, did the influence of our religion so generally prevail as to exempt Christian writers from the necessity of this contest, and leave them at full leisure to direct all their force against those inward "lusts which war against the soul." But, in an age like the present, a frequent recurrence to the evidences of Christianity is of imperious obligation. That revival of learning, which extended the empire and influence of true religion, has operated, at the same time to increase the prevalence of lax and sceptical opinions. With respect to religion, as well as other things, it has been frequently found true, that "a little learning is a dangerous thing."—Amongst those who are far from being open enemies to the Gospel, there are many conceited sciolists and pretenders to knowledge, who have just enough of wit and information to perceive the alleged difficulties attendant on revelation, and neither seriousness nor diligence sufficient to engage them in an investigation of the subject, fully and impartially, for themselves. Doubts concerning religion flatter at once

their vanity and corrupt propensities; and perhaps they often secretly excuse themselves from the arduous task of inquiry, by the hope that even should Christianity prove true at last, they will not be called to any very severe account for merely doubting, in the midst of so much obscurity, cavil, and contention. And "even with many," observes Mr. Sumner, in the preface to his invaluable work now before us, "who have not given themselves up to avowed scepticism, and who have a sincere respect for Christianity in the abstract, from the benefits which it confers upon society, vague notions of uncertainty in its evidence, and of difficulties in its doctrines, float upon the mind, and keep it in a most unprofitable state of hesitation." These are the persons whose instruction and benefit he professes to have particularly in view, in the present treatise. But, indeed, even with upright and sincere believers, every additional ray of light thrown upon the evidence of religion, tends to fix their sense of its importance, to enlarge their views of its excellency, and to increase the practical influence of its precepts. This will always be the case, wherever considerable power of intellect, and a habit of close thinking, are associated with piety and right principles. Minds of this cast, though most liable to be assailed by difficulties, are also, on the other hand, most open to conviction from those arguments by which difficulties are removed or lightened.—Hence it seems of the utmost importance that the evidences of Christianity should be exhibited, under every possible form, and in every possible light, that may serve to recommend them to the candid inquirer after truth: and for these reasons we are disposed to think, that no well written treatise on the subject should be accounted superfluous. Every such work will probably contain, if not much new matter, at least old matter under a

novel form. Besides, as is currently remarked, "new works will be read when old ones are neglected;" and it is no contemptible achievement, if, on a subject of this paramount importance, an author can rouse the curiosity and attention of a very few only, and bring but a few cavillers seriously to put this question to their consciences,—Is the Bible a revelation from above?

The works we are about to notice furnish abundance of valuable information on this grand point: and they have this excellence also, that they unite pious feeling with close and cogent reasoning. This piety of the writers, however, does not often make them overlook a flaw in argument; nor will their love of cautious investigation be found to operate to the disadvantage of their piety. It is peculiarly the merit of Mr. Sumner's volume, that, while it proves our religion to be true, "it shews," at the same time, "what that religion is." With this work we shall begin, not only on account of its great value and importance, but as affording a suitable introduction to the other two.

Mr. Sumner confines himself to what has been termed the internal evidence of Christianity; that branch of evidence which flows from the contents of the sacred volume, from the character of the primitive believers, and from the circumstances under which that character was developed. Scarcely at all insisting on those direct historical proofs which have been so ably pointed out in detail by Lardner, and so vigorously condensed and skilfully marshalled by Paley, he takes what may be considered lower, but not less important ground, by inferring the truth of our religion from its nature, its reception, and its effects. His object is to shew, that the Gospel could not have been invented by the men who were its first preachers, and under the circumstances which attended its first promulgation; and that, even could

we suppose it so invented, it would not have been received and embraced. Our author expresses himself as "by no means confident that the field into which he has been led, in pursuit of these ideas, is sufficiently unoccupied to justify this addition of another volume to the numberless treatises already existing on the evidences of Christianity." Mr. Sumner has not indeed taken new ground; but he has turned the old ground to better account than any who have gone before him in the cultivation of this field of inquiry. Much undoubtedly has been written, and well written, on the internal evidences. As to the brief work of Soame Jenyns, it is meagre, and does not always proceed upon satisfactory premises. Lord Lyttleton's treatise is, as far as it goes, unanswerable; but it embraces only one circumstance. The excellence of the Christian morality has been repeatedly demonstrated. The necessity of some Divine revelation, and the advantages and probabilities of the Gospel revelation in particular, have been ably illustrated by Leland. The view of our religion, as a suitable remedy for the wants, weakness, and corruption of human nature, and as a promoter of the moral and religious improvement of mankind has been well enforced by the late Mr. Fuller; in "The Gospel its own Witness." Paley also has much excellent matter bearing on the internal, or, as he would have termed them, the *auxiliary* evidences, both in his second volume, and in his admirable *Horæ Paulinæ*. Mr. Sumner has not servilely followed in the track of these writers; he has always the air of being a thinker for himself; and while he has taken a profound and comprehensive view of this branch of the evidences for Christianity, and pressed his argument with great force and variety, he has, at the same time, urged it with constant reference to the moral and practical uses of which it is susceptible: and this constitutes, in

truth, the great charm and value of his work.

We cannot pretend to follow him closely through the several stages of his progress ; particularly as we have engaged to comprehend, under this article, some observations on two other works, which also we deem highly seasonable and important. Indeed, we rather wish to afford our readers such glimpses of the value and excellence of these volumes as may excite them both to purchase and peruse them. With regard to works of real utility, this seems the proper province and duty of a reviewer. We are *occasionally* admirers of the essays which certain of our critical brethren are in the habit of giving us, under the *name* of reviews, where perhaps a dozen authors are linked together, only to shew what a convenient chain they form for holding up to notice the opinions of the misnamed "reviewer." But, in the present instance, we should deem it a gross disrespect towards such authors as those whose works we are about to notice, were we to treat them in this unceremonious manner ; and we are sure that, should we prove successful in explaining and recommending their sentiments, we shall be conferring a greater benefit on our readers than if we were merely to make them a pretext for enlarging upon our own. At the same time, we shall not surrender our right, as critics, to demur and object, whenever we may deem it necessary or expedient.

The first chapter of Mr. Sumner's volume contains the proofs of our Saviour's existence, and of the period when the first propagation of the Gospel took place. This chapter, excellent as it is, we may pass over. The question *whether such a person as Jesus ever existed* may puzzle such determined sceptics, or rather (as Mr. Faber has shewn them to be) such *credulous unbelievers*, as Volney, but can never, we

think, prove a frequent stumbling-block in the way of a reception of the Gospel history.

The second chapter enforces the truth of Christianity from its systematic opposition to the opinions prevailing among the Jews, at the period of its promulgation. Speaking of the three principal sects among the Jews, the Pharisees, the Sadducees, and the Essenes, Mr. Sumner says :

" These are the several opinions which existed in Judea, at the time when the Gospel was first preached. But I do not find that those who introduced that religion belonged to any of these sects ; they betray no attachment to any of their peculiar doctrines ; they rather oppose them all ; not, indeed, systematically, like the partizans of a different faction, but wherever their tenets are contradictory to enlightened reason, or inconsistent with the general good of mankind. If not actually biassed towards any sect, we might expect, as a matter of precaution, that they would seek the countenance and support of some who were in possession of public favour ; would try to engage on their side some of those who were opulent, or powerful, or respected in their nation. But the plan which they pursue is directly opposite to all this. Their religious precepts are levelled against the self-indulgence of the rich ; against the pride and hypocrisy of the Pharisees ; against the immoral and degrading principles of the Sadducees ; against the unsocial and levelling tenets of the Essenes.

" In all human appearance, this was to set at work against the system which they were introducing a counteracting influence which must at once be fatal to its progress. Unknown and unprotected men, entering upon a new and hazardous enterprise, begin by arming against themselves all the learning, power, wealth, and influence existing in their country." pp. 22—24.

The following remarks on our Saviour's prophecy concerning the destruction of Jerusalem are judicious and forcible.

" The threatened destruction of Jerusalem struck at the root of all the national prejudices. The Jews confidently relied upon Divine protection. The idea of being deserted by that care, and of seeing their city in the hands of foreigners, was not more shocking to their pride than con-

tradiictory to their faith. Such an event was treated by their writers not as a danger, or a disgrace, or a calamity, but as an abomination. And we know, from history, that when the catastrophe really happened, they obstinately shut their eyes to the nearness and extent of the danger; they would not believe that Gentile hands would ever be suffered to pollute the sanctuary which they so highly revered; and expected to the last that a divine interposition would preserve their temple, at least, from the general overthrow.

"Now, would men belonging to a country in which the national feeling was so enthusiastically strong, partake in no share of that feeling? Indeed, the feeling is admitted, and avowed: we read, that when the Author of this very prophecy beheld the city, 'he wept over it.' The writers, therefore, at all events, were not ignorant of this feeling, whether they shared in it or no; and, being aware of it, would they openly outrage it, with no apparent benefit to their undertaking? For we do not easily perceive how this prediction was to forward their cause. No inference is drawn from it; neither is it advanced in the way of argument; it stands as a naked assertion; from which it might have been expected that either patriotic enthusiasm, or calculating prudence, whichever feeling predominated, would equally have induced them to abstain." pp. 50—52.

The *originality* of the Christian doctrines is the subject of the next chapter. At its commencement we find this originality strikingly exhibited by the contrast in this respect between Mohammedanism and Christianity.

"The success of Mohammed's imposture may be ascribed in a great degree to the simplicity of what he taught, and its agreement with human reason, as well as with the previous belief of many of his disciples. 'There is one God;' a truth, however obscured by the errors of idolatry, or lost in the darkness of ignorance, such as reason is willing to acquiesce in, and finds confirmed by the general appearance of the world. 'Mohammed is his prophet.' In declaring this fundamental part of his creed, he was careful to disturb no prejudices, and treated the feelings both of Jews and Christians with tenderness. While he asserted his own superiority, he gave station and authority

in his scheme to Adam, to Noah, to Abraham, to Moses, and to Jesus. There is nothing in his Koran which we are surprised to find there: nothing which may not be traced back to existing opinions or to books within his reach. The truth to which he owed his success, and to which the long duration of his religion must be chiefly attributed, the unity of the God-head, he found in the Jewish and Christian Scriptures: he had only to pronounce it anew, and to clear away the intrusive worship of images and martyrs, saints and angels, which had corrupted the church in that dark age and country.

"When I subject Christianity to a similar test, no such result appears. I cannot account for its fundamental doctrines. They are agreeable, indeed, to experience and observation: they explain appearances which are and always have been universal throughout the world: they suit the character and meet the necessities of mankind; but they are so far from being on that account 'as old as the creation,' that a moment's reflection on what the tenets of the Gospel really are, will shew them to be in the strictest sense original. Like the theory of attraction, they explain phenomena long observed and every where observable; but, like that theory, the explanation was perfectly novel. It is difficult to suppose that unauthorized men, of any rank, education, or country, could ever have undertaken to promulgate such doctrines." pp. 62—64.

The conclusion of the chapter presents us with a brief summary of the points which the author endeavours, and most successfully, to establish.

"I argue, that the main doctrines of Christianity—the condemnation of mankind as corrupt in the sight of God, and the atonement made upon the cross by Jesus as a Mediator between the offenders and their Judge—are doctrines which we cannot, on any rational or probable grounds, attribute to imposture. Taking them as maintained by the Apostles, with all their attending circumstances of the resurrection of the dead, the future judgment, the final punishment of the wicked, and the eternal happiness of the redeemed, we cannot trace their origin to any known or accessible source in the belief of those times and countries. Neither can we account for their reception. There was nothing in the doctrines themselves

to allure or conciliate; and the minds, both of Jews and Gentiles, were utterly unprepared to embrace a religion which had nothing in common with their former opinions, and directly opposed some of their strongest prejudices."* p. 102.

Mr. Sumner's object, in his fourth chapter, is to prove, that "the Divine mission of Jesus receives a strong confirmation from the historical facts, the ceremonial rites, and the ancient prophecies which corresponded with the circumstances of his life, and the alleged object of his ministry and sufferings." Among the typical facts and rites of the Old-Testament dispensation, he notices the Sacrifice of Isaac, the Brazen Serpent, the institution of the Passover, the Law of Moses under the notion of a covenant, the appointment of a High Priest, and the circumstance of the covenant being ratified by that sprinkling of blood which is termed, in Leviticus, *the atonement for the soul*. Among the ancient prophecies, he notices those relating to the time and place of our Lord's nativity, to the appearance of John the Baptist, and to the character and death of our Redeemer, as described by Isaiah. These types and prophecies, he urges, were not at all understood by the generality of the Jewish people, and therefore not likely to be adopted by the Apostles, after our Lord's ascension, as materials for laying the basis of such a system as the Christian religion. Yet they all received their exact fulfilment in that religion supporting its claims by a number of circumstances far too minute and various to be the result of mere accidental coincidence. The general argument is condensed in the following passage.

* We think, with Mr. Sumner, that the ideas which prevailed among the heathen with regard to propitiatory sacrifices, though they might be derived from primitive tradition, were yet far too vague and

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"I think, then, it must be allowed, that the existence of these points in the Jewish law and history, affords additional authority to the Christian religion, instead of diminishing any thing from it. That it did not grow naturally out of the Jewish religion, is clear, as was before shewn, because it opposed the existing opinions of those who professed that religion at the time of its promulgation. If I divert into a new channel a stream which has been long flowing in its native bed, and so make it contribute to serve and aid some important purpose, that effect cannot be ascribed to the natural current of the stream, which, but for my interference, would have continued to flow on as before. My purpose may indeed receive great advantage from the stream originally existing. But the new direction has a cause independent of the original stream. So in the case we are considering: a party of adventurers, educated, as far as they were educated at all, in a bigoted attachment to the practice of their ancestors, rise up and oppose the current of the national belief, announce the termination of their law, and point out indications in their ancient history and institutions, which prove that such was the original purpose of its Author. But whence came the impulse which urged them to this attempt? And how came they to meet with confirmation and collateral support from institutions and occurrences over which they could have no controul?"

"These difficulties vanish, if we believe that the Christian religion really came from God. Allowing this, we should expect it to agree with his former revelation, and to belong to a connected plan. And it does so in a remarkable degree. It gives to the leading features of the Jewish law a consistency which they are otherwise in want of, and it affixes a reasonable signification to facts which cannot otherwise be easily explained. It does not only fulfil prophetic words, but accomplishes prophetic facts. And this, it must be acknowledged, greatly increases the difficulty of supposing that it was the invention of a body of Jews who had been deluded to follow a pretended Messiah." pp. 117—119.

This connexion of Christianity with the Jewish history and Scriptures, appears no doubt, at first sight, rather inconsistent with the argument of the preceding chapters, which had maintained the ori-

indefinite to become a foundation for the doctrines of the Gospel.

ginality of the Christian doctrines. To obviate this apparent inconsistency, we must consider, that these doctrines, though exhibited in the Old Testament, through the medium of types and shadows, were not apprehended, even by the best disposed and best instructed of the Jews, during the lifetime of our Saviour. Witness the ignorance of that "master in Israel," Nicodemus, and the mistakes which the disciples themselves were perpetually making, concerning the nature and character of the Messiah's kingdom. To the Jews of that age, therefore, the doctrines preached by the Apostles, after the descent of the Holy Ghost, may fairly be termed original. And to the heathen they were still more so. "What," as Paley observes, "knew they of grace, of redemption, of justification, of the blood of Christ shed for the sons of men, of reconciliation, of mediation? Christianity was made up of points which they had never thought of; of terms which they had never heard."

The originality, however, of any system of doctrines, it is evident, cannot be, in itself, a circumstance tending to establish their Divine authority. But, though, no good proof when taken alone, it may amount to a strong presumption when viewed in its connexion with other circumstances;—such as the sublimity and excellence of the doctrines themselves; their unpopularity; and their marvellous effects in throwing light upon a previous revelation, the true meaning and intent of which had been in a great degree obliterated and lost. We think that Mr. Sumner might have insisted on this connexion rather more than he has done. He seems to lay somewhat too much stress upon the simple idea of *originality*, taken abstractly and alone.

This idea he pursues in his fifth chapter, containing remarks on the phraseology of the Christian Scriptures. He contends, that, consi-

dering the station and character of the first Christian teachers, the bold originality of their language affords some presumption of their acting under a Divine commission. They were not only innovators in doctrine, but innovators in language. And this, as he justly observes, was to be expected. "For words follow ideas. If the ideas were new, they could not be expressed without some innovation in language." It is certain that the New Testament, and particularly the Epistles of St. Paul, abound in a bold, striking, and very peculiar phraseology, which, while it is most happily adapted for enforcing the ideas intended to be conveyed, when once those ideas are clearly present to the mind, must have sounded very strangely and harshly to those to whom it was originally addressed. "Even to this day," observes Mr. Sumner, (and he might have added, in this Christian country,) "these phrases would appear too singular, too technical, for general conversation, or writings of a general nature." He illustrates his meaning by remarks on the words—*Glad tidings, Gospel, Grace, Salvation, Righteousness, the Flesh, and Faith*. We select the following paragraph on the term "flesh," as giving the force of his argument, and displaying at the same time the scriptural correctness of his sentiments and the seriousness of his mind.

"The corruption of human nature, and the necessity of regeneration, as it was the professed cause of his appearance in the world, so it forms a prominent part of the teaching of Jesus and his Apostles. This leads to the usage of the word *flesh* and its derivatives, for corrupt nature, in a sense altogether original. 'That which is born of the flesh, is flesh.' 'The natural (or fleshly) man cannot receive the things of God.' What a volume of doctrine is concentrated in these short sentences! To 'live in the flesh,' to 'walk after the flesh,' are phrases familiarly used in Scripture for a life led after the natural desires and propensities of the heart. But what meaning have they, till the difference between the spiritual and carnal life is first established? till it is

understood to be the object of a religion divinely instituted, to take men out of a state of nature, in which they are enemies of God through the corruption that is in them, and to renew their hearts after the Divine image, which bears the stamp of 'righteousness and true holiness?' These do not sound like the inventions of human teachers. I cannot think that it was a self-instructed or unauthorized Reformer who first laid down the distinction, 'That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.'" pp. 141, 142.

The sixth chapter is on *the agreement of the Christian Scriptures with subsequent experience*. This agreement our author exemplifies in the case of persecution, in that of divisions, in the progress and reception of Christianity, and in the prophetic parables of our Saviour, as they exhibit a minute and most surprising acquaintance with the human heart. Of the parable of the Sower, he justly and acutely remarks, that "it comprehensively describes the whole of mankind, in a country where the Gospel is preached, so as to mark out, by a masterly touch, the different shades and variations of character which should be hereafter produced *by a cause not then in operation*." He then adds—"That this foreknowledge of character should have been found in men who were no more than Jesus and his followers appeared to be, is as difficult to believe as that one uneducated in anatomy should be able to delineate the internal conformation of the human body." We confess that we do not lay so much stress upon prophecies, foretelling the *persecution* of the church as Mr. Sumner seems disposed to do. Our Saviour's knowledge of human nature, indeed bespeaks him more than man. But we do not think that his foretelling the persecutions of his church, *with that knowledge of mankind which he possessed*, forms, of itself, any striking additional evidence of supernatural agency. Such a religion as the Christian, addressed to such

a world as ours, would almost inevitably draw after it not only the open persecution of its teachers, but a secret dislike of its stricter and more sincere professors. Our author acknowledges, elsewhere, that "the Christian character is such a character as men are naturally inclined to hold in low esteem." And, if so, the persecution and dislike it would occasion might perhaps have been naturally anticipated. Let Mr. Sumner, however, be heard for himself; and whatever we may think of the force of his argument, in this particular instance, we shall at least admire the happy mixture of piety, acuteness, and moderation with which he has drawn the following just picture of the world's aversion to strict and genuine Christianity.

"It is clearly intimated in these passages, that the persecution of Christians should be 'for righteousness' sake;' that the peculiar piety and strictness of life demanded of them by their faith in Jesus, and practised for his sake, should be generally disliked, and cast in their teeth as a reproach. And it is a certain fact, that this species of persecution has existed under the dispensation of the Gospel. Yet I do not see that it was to be previously expected. That the name of Jesus should be odious to those who found their prejudices assaulted, or their interests endangered, was sufficiently natural. But that the particular objection made to his disciples should be taken from their adherence to the strictest rules of temperance, moderation, and piety: in short, should be 'for righteousness' sake;' arose from a trait of human nature which had not been before exhibited, and could only be foreseen by Him who 'knew what was in man.' It had not been before exhibited, because no philosophical teachers, such as the world had hitherto seen, had made the duties relating to a man's self, or those which regard God, equally binding, and defined them as strictly, as those which concern his neighbour. In social duties it has never been pretended that any one can be too exact or too fearful of offending. But a similar exactness in habits of personal virtue, as purity, sobriety, moderation, patience, humility, as also in habits of piety, has excited, in almost every age, more or less virulent suspicion and reproach.

"Indisputably these virtues were one cause of the abhorrence in which the Christians were held in the early ages. For it was not an uncommon species of trial to solicit them to the commission of crimes which their religion forbade, with no less an offer than exemption from martyrdom. Even to the present hour the crime of too much religion is held in a degree of dread and dislike, which is not easily accounted for. Many persons, whose own moral character is irreproachable, seem to fear it more, and think it a greater misfortune in one for whom they are interested, than the extreme of vanity or extravagance. Acknowledging the authority of sentences like these: 'Strive to enter in at the straight gate; for many will seek to enter in, and shall not be able;' 'seek ye first the kingdom of God and his righteousness;' 'broad is the way that leadeth to destruction, and many there be that go in thereat;' 'many are called, but few chosen:'—acknowledging the authority which uttered these sentences, many shrink from the conduct which acts upon them as true; deem any such watchfulness superfluous as a sense of danger must induce; any such zeal enthusiastic as the importance of the object would naturally inspire. If this apprehension arose from experience of real evils resulting from a zealous pursuit of scriptural righteousness, it would be reasonable, and the hostility in question no matter of surprise. But this cannot be asserted. There may have been victims of fanaticism. But let all of these, from the time of the Apostles to the present day, be summed up together, they would not approach by a hundredth part the number of the victims of libertinism. Mischief may have been done by false views or impressions of religion. But if the whole of this mischief could be brought before us, it would not amount to a thousandth part of that which has arisen from the want of any religion. Of all the chimerical evils which the imagination of man ever alarmed itself with, the danger of a too scrupulous fear of displeasing God, or a too earnest desire to serve him, is the least really formidable. Yet we have daily occasion to observe, that many far greater evils are much less dreaded, and many worse errors more easily pardoned." pp. 153—157.

The wisdom manifested in the Christian Scriptures is the subject of the seventh chapter. Their reserve as to the circumstantial of a future state, and as to human liberty and Divine prescience, and their

directions respecting alms, prayer, and fasting, are properly adduced as examples of this wisdom, and are advantageously compared with the conduct and writings of Mohammed in these respects. This subject has been ably handled by Paley, in a chapter of his second volume; but the reader of Mr. Sumner's work will not fail to find some additional information. Among other signs of wisdom, Mr. Sumner instances the *confident assertions of Jesus*. To the common reader it will hardly appear how the *confident assertions* of even a true prophet are to be regarded as a distinct and characteristic mark of wisdom; but our author's meaning is to the following effect. Our Saviour, we know, spoke often upon his own authority, without condescending to support his discourses by reasonings or explanations. And this, which, in a merely human teacher, would have been arrogance and presumption, was in him the highest wisdom, because he had always miracles to advance in evidence of his Divine authority. Hence any seeming anxiety to ground his decisions upon reasonings and apologies, might have made him appear as though he thought the evidence of his mighty works needed some additional support; whereas the support derived from *verbal arguments*, though it might be sometimes expedient, was, in his case, never necessary.

The eighth chapter contains some remarks on "the originality of the Christian character." This, our author exemplifies by its humility, its exalted benevolence, its meekness and patience, and the suitableness of these qualities to their object; or as it might perhaps have been more perspicuously stated, their connexion with the great ends of Christianity, and their tendency to promote those ends. The humility of the Christian character is well illustrated in the case of St. Paul.

The following passage, in which Mr. Sumner infers the Apostles' belief of the atonement, from their constant enforcement of deep humility, is indeed out of the ordinary process of reasoning, but appears to us solid as well as ingenious. We do not remember, ever before, to have seen this idea fully brought out and developed.

"It may seem an unexpected course of argument, to adduce doctrines in proof of facts. But it is nevertheless true, that when the Apostles insist upon this self-abasement and humiliation as the groundwork of the Christian character, we have strong evidence of their being personally convinced that the death of Jesus was actually ordained as a ransom for men; a ransom required by sin. If they did not really believe this, no reason appears why these new teachers should promulgate doctrines so unpopular and so difficult; should inculcate the strictest possible morality, and yet deny to man the gratification of self-complacency; should allow them no other satisfaction, either from the faith which they professed or the obedience which they performed, than that of evidencing their title to the benefits which Christ's death had procured. If the condition of the world were not such as the incarnation of Christ supposes; if there is not that holiness in God, and that unworthiness in man, which sets one at a distance from the other; then there is no propriety in a confession of unprofitableness which sues for pardon, but dares not claim reward; which looks forward to eternal life, not as a recompense which is to be earned and deserved, but as a boon which is to be bestowed through the merits of the Redeemer. Take away the judicial purpose of the Cross, take away its expiatory effect, and there remains no basis for humility like the Christian. And therefore it is a natural consequence, that those who do not receive the doctrine of atonement, do not pretend to any such humility as the Gospel prescribes, and the Apostles profess. If, on the other hand, human sinfulness is so heinous in the sight of the Moral Governor of the world, that it required a sacrifice like that of Christ, and if every individual is indebted to that sacrifice for reconciliation with God, or still remains unreconciled to him; the humiliation inculcated in the Gospel becomes natural, nay, necessary. But unless there had been, on the part of the promulgators of the religion, an intimate conviction that Jesus did indeed 'die for our sins, and rise again for our justifica-

tion,' it would neither have occurred to them to conceive such an humbling disposition of self-abasement, nor to require it of all who should embrace the religion." pp. 227—230.

All the remarks in this chapter are valuable; but they are not, we think, all perfectly relevant in regard to its title, the Originality of the Christian Character. We have our doubts whether, in maintaining this originality, Mr. Sumner has not, though most undesignedly, detracted from the excellence of many characters under the Old-Testament dispensation. Many of those worthies displayed the seeds at least of Christian humility, benevolence, patience and meekness; though, in consequence of the imperfect light they enjoyed, they doubtless wanted some of the principal motives and principles peculiar to the disciples of Christ. The following remarks, though we do not see their precise bearing on the subject of the present chapter, are so important that we cannot refuse them a place. They furnish a decisive answer to the common objection, that the patience and meekness of the Gospel are inconsistent with the peace and well-being of society, as society is at present constituted.

"It has been truly observed, that the virtues inculcated in the Gospel, are the only virtues which we can imagine a heavenly Teacher to inculcate. As selfishness, rapacity, violence, malice, and revenge, are the vices which occasion a great part of the distress which prevails in human society; so in proportion as these are discouraged, and the contrary virtues established, peace, comfort, and harmony are restored. No doubt men have often urged, that meekness and patience under injuries are incompatible with the condition of mankind, and would surrender the feeble as a prey to the violent, and expose the best to be trampled upon by the worst and vilest of their species. And we can readily conceive, that this reasoning would have occurred to a mere man, who might have assumed to himself the title of a Divine legislator. Reverse the case, then, and suppose, that the Christian law, instead of requiring forgiveness, permitted retaliation. Do we

not at once acknowledge, that this would be strong internal evidence against its high pretensions? What is the actual state of society, when private vengeance is suffered to prevail? On the other hand, it is proved by experience, that meekness and forbearance prevent and check the evils which insolence and oppression create, and often disarm the violence which resistance tends to exasperate.—Christianity, moreover, is designed for all; proposes to itself universal sway and dominion; and therefore cannot be expected to provide for disobedience to its enactments, or be made accountable for evils which would cease to exist if its precepts were generally followed. This would justify the rules in question, in a dispensation whose object looks beyond this world, even if they were found to occasion present inconvenience. But we possess a further proof of its emanating from more than human wisdom, when it issues a law of which human wisdom would dread the consequences; yet that law is found to correct and diminish mischief, even when imperfectly obeyed." pp. 248, 249.

We proceed to the "reasonableness of the Christian doctrine," the subject of the next chapter. Mr. Sumner conceives, that a supposed want of reasonableness in the Christian doctrines lies at the root of all unbelief. Men doubt or deny the Christian revelation, in spite of its overpowering evidence, because of the extraordinary and unpalatable nature of the things disclosed by that revelation. He adduces the future punishment of the ungodly, and the vicarious sufferings of the Redeemer, as the two points at which sceptics and unbelievers are most disposed to cavil. But are these the only points against which the charge of unreasonableness is preferred? Do not the doctrines of the Trinity in unity, of original sin, of the influences of the Holy Spirit, and of the permitted agency of satan, almost equally provoke the obstinate contention of the infidel? These doctrines are all decidedly Scriptural; nor can any one of them be proved contrary to reason, how much soever it may surpass the reach of our present faculties. But are not these attacked,

upon the ground of irrationality, equally with the other two? We think, therefore, that they might have been noticed. Mr. Sumner has, however, unquestionably singled out that doctrine which is most violently and most frequently denied—the eternity of future punishments. There are a vast number of professed Christians, in the present day, who, without any of the piety or learning of Origen, plunge into all his heterodoxy on this subject. Our author, in shewing the truth of the awful doctrine of future punishment, has perhaps rather too much lost sight of the circumstance of its endless duration. This is the appalling circumstance, and the great "rock of offence." We believe the doctrine, because we hold it to be unequivocally taught in Scripture; and we even see difficulties in the supposition of a release from punishment after a certain period, if not accompanied by the moral renovation of the sufferers. Here, however, we must "lay our hands upon our mouths," confessing that God is just, but, that "the thunder of his power," and the terrors of his indignation, none can perfectly understand. Of all that has been written on this subject, we consider one of Saurin's sermons as the most convincing and satisfactory. It is decided, yet moderate, and comprises nearly all that is important, within a small compass. We recommend it to the perusal of those of our readers whose minds may be inclined to waver with regard to this doctrine. After all, our author says what ought to silence the objector, if it cannot satisfy him.—

"Many will be disposed to argue, that God would not have placed mankind in circumstances where he must have foreseen their fall, if the consequences of falling were so fatally serious. He would not have created a race, of whom so large a portion would perish everlastingly.

"We touch here upon a great difficulty, which, in our present state of knowledge, or rather of ignorance, it is impossible to clear up. There would be more force in

the objection, if this were the only fact in the appearance of the world which baffled our inquiries, or contradicted our expectations. But it is only one of a series of difficulties, which meet us at every view of the creation; which revelation does not enable us entirely to unravel; but which are still more inexplicable, if we set aside revelation." pp. 267, 268.

The tenth chapter is on the early promulgation of the Gospel, and "traces the manner in which our religion first gained ground." It abounds with excellent remarks; yet we cannot but think that the matter is hardly arranged with sufficient perspicuity. The argument of the first part of the chapter, if we understand Mr. Sumner rightly, is to infer the probability of miraculous interference from the accounts, given in the Acts, of the proceedings of the Apostles, first in Judea, and afterwards in heathen countries. In drawing this conclusion, the proper mode, we conceive, would have been to have argued directly from the ordinary facts to such as are extraordinary and miraculous. This is what Mr. Sumner intended; but his premises and conclusions are not sufficiently prominent; nor are the steps of his argument sufficiently distinct. He appears in some parts to assume those miraculous facts which attended the preaching of the Apostles; an assumption evidently out of place in any work on the evidence of Christianity. His argument, however, appears condensed in the following paragraph, of which the most important remarks are confessedly extracted from Paley's *Horæ Paulinæ*.

"He must have unusual confidence in the inventive powers of the early Christians, who can look upon these narratives, and the many others which are contained in 'the Acts of the Apostles,' as a mere fabrication: remembering, at the same time, the age to which the book indisputably belongs, and the persons by whom it must have been composed. When we consider the immense quantity of matter and the great variety of facts contained in it; the minute circumstances de-

tailed: when we compare the speeches of Peter with those of Paul; and those of Paul to the Ephesians with those which he addressed to an unconverted audience: when we examine the conduct attributed to the Jews: their open persecution at Jerusalem, and their indirect accusation at Thessalonica; the ingenuity with which the adversaries of the Apostles address themselves to the passions and interests of men in the different cities: the characters of Gallio, Felix, of Lysias, of Agrippa: it seems impossible to suppose this an invented narrative of things which never took place, or of persons who never had a real existence. This argument, indeed, can have no weight with a person who is not sensible of the air of truth and reality which pervades the whole history. But whoever is alive to this, whoever does perceive in almost every page the marks of a writer detailing the account of actual transactions and circumstances, should observe that the proof which arises from evidence of this kind, is not to be deemed far-fetched or imaginary, because it is incapable of being drawn out in words, or of being presented to the mind of the sceptic in any other way than by sending him to the books themselves." pp. 311, 312.

In the latter part of this chapter, Mr. Sumner obviates the favourite objection of Hume, founded on the pretended insurmountable difficulties with which the proof of miracles is encumbered. This objection against miracles, as contrary to experience, has been fully met and overturned by Campbell and by Paley; but the following remarks are striking, and furnish an answer to it which we do not remember to have elsewhere seen.

"The argument stands thus. The laws of nature are fixed and uniform, being established by the Creator as the most suitable for the world he has made. To suppose that he would alter what he has once established, is to suppose mutability in his counsels, or imperfection in his laws. Therefore it is more probable that men should deceive or be deceived, than that he should have suffered that temporary change in the constitution of things which we call a miracle.

"The most satisfactory answer to any abstract argument is that which can be drawn from matter of fact. In speaking of the Deity, more particularly, it is chiefly by considering what he has done, that

we can safely decide what it may be consistent with his attributes to do. And with regard to the present question, it is certain, that if he created the world, he has already seen fit to interfere with what was before established, and to alter the actual order of things.

"Where our world now exists, and the innumerable worlds which philosophy opens to our view, before they were created there must either have been vacant space, or matter in another form. That space, or that form of matter, was then the order of nature. And a being of some other sphere might have argued with the same plausibility, that God could not, consistently with his attributes, alter the existing state of things, and create a world like ours. But that being would have been mistaken. He would have been refuted by the act of creation. We believe that God did interpose his power, and did create our world. Wherever we look around us, whenever we are conscious of our own existence, we have a proof of that very Divine interference which is declared to be so improbable. Whether we go back six thousand years, or six thousand ages, or six thousand centuries, we must believe, if we are not altogether atheists, that this world, and all that it contains, once had no existence in its present form, and received its being and its properties contrary to the order of things previously existing.

"That, then, which God certainly saw fit to do for one purpose, he might see fit to do for another; for another, and not a less glorious purpose. For when we reflect on the difference which Christianity has already wrought in the moral world, and the still greater difference which it is calculated to work, and probably will effect in the progress of time, we cannot think it a less important exercise of power to have introduced the Gospel by suspending the laws of nature, than to have created the world by first establishing them." pp. 322—324.

With respect to the obstinate unbelief of the Jews, Mr. Sumner justly remarks, that "the preaching of the Apostles made the Jews a divided body, and the majority of the earliest Christians were in fact converted Jews. The conversion of one part removes the objection rising from the obduracy of the other. For what account can be given of that conversion, if the whole history is untrue?"

The eleventh chapter is entitled, "First Reception of Christianity."

We think that the headings of some of the chapters might be made more explanatory of the line of argument adopted by the author. The perspicuous announcement of the subject of a chapter is a great help to the majority of readers. The subject of the present is that evidence for the truth of the Gospel, which results from the permanent change of moral character produced in the first Christians; a most important line of argument, but rather imperfectly and ambiguously expressed by—"The first reception of Christianity." The importance of the following passage will excuse its length.

"What the morals of the world were, at the period when Christianity was first preached, we know from unquestionable authority. We know that the only Divine worship practised at all, was idolatrous worship; and that this idolatrous worship was commonly attended with profligacy of the most debasing kind, and often with heinous cruelty. We know that no restraint was laid upon the evil passions of our nature, except by public laws and public opinion. But public laws never did nor can extend to many of the worst vices; and public opinion, judging from experience, in order that it may become an efficient correction of vicious passions, requires a higher standard of reference than human nature ever supplied. I have no desire to disparage the characters of those who used to the best purpose the light which they possessed, and exalted the age in which they lived by noble exhibitions of temperance, probity, disinterestedness, or fortitude. Nor have I any wish to derogate from the honour of those philosophers who employed their reason to its noblest purpose; and, in some instances, endeavoured to raise their followers above the dominion of selfish appetite or worldly ambition. It is enough to know, as we do know, what the Asiatic, and Greek, and Roman world was, in spite of individual exceptions, and in defiance of the exertions of philosophy. Wickedness, indeed, will take the same course, and bear in many points the same aspect, in every age. But with the heathen world, taken collectively, habits of life were allowed and uncensured, which we are accustomed to consider as proof

that the restraints are thrown aside by which the rest of the community are bound. Even their moralists appear as libertines, when tried by the standard of the Gospel. Nor did the world give any signs of melioration, or progressive improvement. In all those points which form the real distinction between vice and virtue, Athens and Lacedæmon were no better than Sardis or Babylon; and imperial Rome had no superiority over the Grecian democracies which it supplanted. Thales, Pythagoras, Solon, Socrates, Cicero, had effected no general change, either in the theory of religion, or the practice of morals.

"On a sudden, in the midst of idolatry, or of utter carelessness as to all religion, and in the midst of selfish gratifications and sensual indulgencies with which they were still on every side surrounded, there grew up in Italy, and in the principal cities of Greece and of Asia, parties of men, more or less numerous, who professed a way of life entirely new both in practice and in principle. Renouncing the idols and imaginary deities which they had been educated to worship, they acknowledged one Almighty Creator and Governor of the world, as revealed to them by his Son 'the man Christ Jesus.' Removed alike from the ignorant thoughtlessness of the vulgar, and the sceptical hesitation of the philosophers, they believed in the immortality of the soul, the resurrection of the body, and a state of future retribution. Steadfastly relying on this expectation, they treated with indifference the honours and gratifications of the present life; and, for the sake of future reward, cultivated a character unknown before, and, now that it became known, often despised, and seldom much esteemed: a character of which the conspicuous features are piety, humility, charity, purity, and moderation.

"And the persons who entered upon this new course of life, were not persons whose previous habits rendered them more likely to embrace it than their neighbours, whose society they left. They are spoken of, nay, they are personally addressed, as having been brought from darkness to light, with respect to habits as well as principles. Paul, in his Epistle to the Corinthians, after enumerating some of the worst vices of our nature, and those to which we know from history that the Corinthians were particularly exposed, goes on to say, 'Such were some of you;' but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.' He says the same, in effect, to the con-

verts from Colosse, Ephesus, and Rome; and insinuates it universally; with the intent, we might suppose of magnifying the extent of his conquests, if his object had not been evidently to exhort, and not to prove a point; and if we had not collateral evidence of the greatness of the change. So great a change, indeed, that it is commonly expressed by the strongest imaginable comparisons; and is represented as a new birth, a new creation.—Neither will these figures be deemed overstrained by those who have a clear historical acquaintance with the state of that world out of which the first Christians were taken: and those who have not such acquaintance, are necessarily without one of the most striking proofs of the Divine origin of our religion. The Mohammedan and the Christian are daily now, in common language, set in opposition to each other. Yet a Mohammedan and a Christian may be considered as brothers in opinion, compared with a Gentile before and after his conversion to the Gospel. The perplexities and inconsistencies of the best philosophy; the gross ignorance of the mass of mankind; the depraved habits of all; form a contrast so remarkable to the clear views, the authoritative tone, and the purity of the Gospel, that we seem to have been suddenly conveyed from an opposite hemisphere, and to emerge in a moment from darkness to light." pp. 339--345.

To the pretence, that the prospect of future happiness may alone be deemed sufficient for the production of the change described, we have this admirable reply:—

"Unquestionably, the prospect of eternal happiness is calculated to raise and animate the best hopes of human nature; and, being confidently entertained, is more than equal to the effects above described. But when a present sacrifice is demanded, and definite qualifications are to be laboriously acquired, the prospect must be unexceptionably assured before things seen and temporal are resigned for things unseen and eternal. Let a stranger come with the offer of a noble estate, to revert to us after a certain period. We have no hesitation in closing with so generous an offer. But when we proceed to learn that this estate is in a distant country; and when he annexes as a condition of our enjoying it, that we acquire the language of that country, and the manner of its inhabitants, and devote our whole attention

during the intermediate term to what may fit us for living in this foreign land; the case is widely altered: we begin to inquire, Is it certain that there is such a country? has this stranger unlimited power in it? are his offers to be trusted without scruple? And even if all this were proved to our entire satisfaction, how seldom would the present sacrifice be submitted to, as it was by the primitive Christians? For certainly those who first embraced the religion of Jesus, had no notion of a gratuitous offer of eternal happiness." pp. 357-359.

Again :

"It would be good, if all those who may demur with regard to the difficulty of changing the moral habits of a community, or of forming a sect which should walk 'by faith and not by sight,' and prefer things eternal to things temporal, would try the experiment, and see how much it costs to convert an individual. There are few who have not among their acquaintance some who are living in habits inconsistent with the Gospel, and which must exclude them, if persevered in, from the hopes of the Gospel. Let them try to reclaim these acquaintances, by setting before them the threatenings and the promises of God, the offer of mercy, brought by his Son Jesus, and all those truths which had such powerful effects in Greece and Asia. We would not say that they may not prevail: it is an attempt which is constantly making, and not unfrequently successful; but this we may safely affirm, that those who try it, will not pretend that they have had an easy conquest; and that those who are persuaded, will allow that no trifling victory has been gained over them. And this in a country where Christianity is supported by all the external advantages which long establishment, national profession, zealous and learned ministers, and multitudes of sincere believers can supply." pp. 370, 371.

The twelfth chapter treats of the effects of Christianity on the present happiness of mankind. On the common objection, that religion is an enemy to cheerfulness, and engenders gloom and despondency, Mr. Sumner has the following pious and sensible remarks.

"The first Christians, in particular, were taught to expect tribulation. And this tribulation was to come upon them,

because their brethren refused to listen to the Gospel, and chose to persecute those who did. No small portion of the difficulties which have always beset Christians, arises from a similar cause: from the general discountenance which earnest piety and Christian circumspection meet with. The dread of this keeps multitudes still at a distance from God; and thus deprives them of the happiness resulting from the conscious possession of his favour, which nothing short of an entire devotion to his service can procure. And the feeling of this discouragement cannot but occasionally disturb the comfort of other more consistent believers.

"The remainder of corruption adhering to those who do cordially embrace Christianity, is another cause of the imperfect happiness it procures to them. They have received an impression, with a force which nothing but the Christian religion could have employed, of the dreadful consequences of sin. They have declared war against it, and are striving for the mastery. But the enemy still makes head; is always restless; and will sometimes prevail. This cannot but occasion disquietude. A remedy is proposed to a diseased constitution; is accepted, and tried. But from the nature of the constitution, and inveteracy of the disease, the effect of the remedy is incomplete. Still the patient, if not in perfect health, is in a much better condition than he would have been without the remedy. And no one will deny that the man who is struggling against his evil passions, and keeping them in subjection, is in a much better moral state than he would have been by giving loose to them: though he cannot enjoy that perfect tranquillity which might belong to a heart brought into complete conformity with the will of God.

"These are among the reasons why Christians are often distinguished by a seriousness of deportment, which is ill understood by those who are strangers to their feelings, and misinterpreted as melancholy and gloom. Some persons are acutely sensible of that open ridicule, or even that silent contempt, with which religion is too often treated in the world. Others are tremblingly alive to those remains of corruption which they daily discover in their hearts, and afraid to take home to themselves a comfort which they fear it would be presumptuous to indulge. What shall we say then? To escape the censure of the thoughtless and profane, must principles be lowered down to a standard which none shall think too lofty? This will hardly be proposed; for we know, that to whatever depth we descend,

a lower depth will still remain ; multitudes will still be found, for whom the meanest standard of religion is too high. Or will it be argued, that, because a nature originally sinful cannot be altogether purified, therefore it should not be meddled with ? That, because evil propensities cannot be entirely subdued, therefore they should not be opposed ? None will avow this ; yet anxiety respecting the success of a contest must be inseparable from such a contest ; and those alone can be without anxiety, who never resist their passions, or endeavour to regulate their hearts." pp. 383—386.

The remainder of the chapter is intended to shew, that Christianity promotes the present well-being of man, by "consoling affliction," by "providing for the establishment of religious principles," and by "providing for the gradual improvement, intellectual and moral, of the whole human race."

Here we must close our review of Mr. Sumner's volume. Our general opinion of it will be readily collected from the foregoing remarks and extracts. We consider it both a valuable and a seasonable addition to the Christian library. The author's reasoning is conducted with great fairness. His matter is almost always sensible and judicious : occasionally, it is striking, original, or profound. He impresses his reader with that respect which always arises from a union of soundness in argument, and decision in principle, with sobriety of tone and manner. The unbeliever will have no reason to complain of any want of due courtesy or Christian benevolence. And, with regard to the true Christian, what will chiefly recommend this volume to him, is the vein of unaffected piety which runs through it ; the seriousness and correctness of the author's views ; his elevated

standard of moral duty and practical religion, and his concern for the best and highest interests of mankind.

Mr. Sumner's style is in general pure, correct, and luminous ; but we have found it sometimes heavy, and occasionally a little obscure. This obscurity arises not from any confusion of ideas, but, we apprehend, from an error, not very uncommon among deeply thinking men, leading them to imagine that what they have clearly present before their own minds, they can, without difficulty, convey clearly to the minds of others. We have sometimes observed a careless and ambiguous use of the pronoun *it* ; a word of little dimensions, but of no little importance, and no easy management in writing. Our author, we are sure, will excuse this criticism, which perhaps he may deem too minute, and believe us, when we express our wish and hope that his pen may not lie idle, but may long continue its able and most beneficial exertions in the great cause of Christianity, by fresh endeavours to illustrate its evidences, or to explain and recommend its doctrines.

We must now reluctantly take our leave of the first work on our list, reserving our notice of the other two for the next Number. Mr. Sumner has exhibited the internal strength of Christianity ; Mr. Benson has obviated its alleged difficulties ; while Mr. Faber has boldly made an incursion into the enemy's country, and shewn the "difficulties of infidelity." This three-fold cord, we are persuaded, cannot be broken by the force, or untwined by the sophistry, of scepticism and infidelity.

(To be continued.)

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Doctrine of Election, by the Rev. W. Hamilton, D.D.;—The Historical Works of Sir James Balfour;—Bishop Middleton of Calcutta's Sermons and Charges;—A Course of Sermons for the Year, by the Rev. J. Pitman.

In the Press:—The Fourth Volume of the Rev. Mr. Grant's History of the English Church and Sects, to 1810;—The Rev. Mr. Fry's Dictionary of the Christian Church.

By his Majesty's special command, will be published, early in the ensuing year, in one volume 4to., "*Joannis Miltoni Angli De Doctrina Christiana, Libri duo posthumi, nunc primum Typis Mandati, edente C. R. Sumner, M. A.*" At the same time will be published, uniform with the above, a Treatise on Christian Doctrine, by John Milton, translated from the original, by Charles R. Sumner, M.A., Librarian and Historiographer to his Majesty, and Prebendary of Worcester.

In the year 1795, when his late Majesty was about to visit Weymouth, and wished to have what he called "a closet library" for a watering place, he wrote to his bookseller for the following works. The list was written from memory, and is copied from the original document in the *King's own handwriting*, by Mr. Dibden in his last publication. We omit the dates, editions, and number of volumes, which are appended by his Majesty with the greatest bibliographical accuracy.

"The Holy Bible, 2 vols. 8vo. Cambridge.—New Whole Duty of Man.—The Annual Register.—The History of England, by Rapin.—*Elémens de l'Histoire de France*, par Millot.—*Siècle de Louis XIV.* par Voltaire.—*Siècle de Louis XV.* par Voltaire.—Commentaries on the Laws of England, by William Blackstone.—The Justice of Peace, and Parish Officer, by R. Burn.—An Abridgement of Samuel Johnson's Dictionary.—*Dictionnaire François et Anglois*, par M. A. Boyer.—The works of the English Poets, by Sam. Johnson.—A Collection of Poems, by Dodsley, Pearch, and Mendez.—A Select Collection of Poems, by J. Nichols.—Shakespeare's Plays, by Steevens.—*Œuvres de Destouches*, 5 vols.—The Works

of Sir William Temple.—The Miscellaneous Works of Addison.—The Works of Jonathan Swift."

A late Act, to amend the several Acts for the Encouragement of Banks for Savings in England and Ireland, enacts, that after the 20th of November, 1824, no sums shall be paid into any savings' bank in England or Ireland, by any person, without disclosing his or her name to the trustees of such bank; and it shall not be lawful for trustees to receive from any one depositor, any sum or sums exceeding £50 in the whole during the year next ensuing; or exceeding £30 in the whole, exclusive of interest, in any one year afterwards, ending on the 20th of November; nor to receive from any depositor any sum or sums whatever, which shall make the sum, to which such depositor shall be entitled, exceed £200, in the whole, exclusive of interest: but depositors may withdraw such sums, and again deposit the same, or other sums, not exceeding the amounts aforesaid, during any such year. And persons entitled to any benefit from any savings' bank, shall not make any deposit in any other savings' bank, and shall make a declaration to that effect; and in case any such declaration shall not be true, every such person shall forfeit all right to any deposit in every such savings' bank.

Sir Humphrey Davy has been engaged during the months of July and August, in pursuing various philosophical researches along the coasts of Norway, Sweden, and Denmark. He has ascertained that his principle of preserving the copper sheathing of ships by the contact of 1-200th of iron succeeds perfectly in the most rapid sailing, and in the roughest sea.

A source of danger from the use of culinary vessels of copper, is alluded to by Sir H. Davy; namely, that weak solutions of common salt, such as are made by adding a little salt for boiling vegetables, act strongly upon copper, although strong ones do not affect it.

The marble bust of the lamented Dr. E. D. Clarke, by Chantrey, is now placed in the vestibule of the University Library, Cambridge, among those fine specimens of ancient architecture which that celebrated traveller brought from Greece.

A philosophical lamp has been lately invented on the following principle:—A

stream of hydrogen gas passing over finely granulated platinum, inflames it. The contrivance consists in retaining a quantity of hydrogen gas over water; which is perpetually produced by a mixture of a small quantity of zinc and sulphuric acid, and which, being suffered to escape by a small stop-cock, passes over a little scoop, containing the platinum, which it instantly inflames. From this a candle or lamp may be lighted, and the metal extinguished by a small cap being put over it.

The climate of London, as dependent on its atmospheric phenomena, has been illustrated as follows, by Mr. J. F. Daniells, in his "Meteorological Essays." The mean pressure of the atmosphere, as denoted by the barometer is 29.881 inches of mercury. The range being from 30.82 to 28.12 inches, and mean daily fluctuation .015 inch. The mean temperature derived from the daily maxima (its mean being 56 deg. 1 min.) and the minima (its mean being 42 deg. 5 min.) of the thermometer of Fahrenheit, is 49 deg. 5 min.: the range from 90 to 11 deg. The force of radiation from the sun averages 23 deg. 3 min. in the day, and that from the earth at night 4 deg. 6 min.: the highest temperature of the sun's rays 154 deg., and the lowest temperature on the surface of the earth 5 deg. The mean dew point 44 deg. 5 min. and the range of the dew point from 70 to 11 deg.: the pressure of the vapour varying with it from 0.770 inch to 0.103 inch. The greatest degree of dryness, or least degree of moisture, as indicated by the author's hygrometric scale of 389, was 29 deg.

Not less than 30,000 power looms are now in use in the district that surrounds Manchester. According to a calculation that every person employed in spinning produces 900 lbs. per annum, the number of persons employed is 161,111; the number of spindles employed is 9,666,666; and the capital invested in buildings and machinery £10,000,000.

FRANCE.

The French Institute have offered a gold medal of the value of 1500 francs, for the best paper on the following subject: 'What were the provinces, towns, castles, and estates acquired in France by Philip-Augustus? how did he acquire them? which of those domains he disposed of by gift, by sale, and by exchange; and which he retained and united to the crown.'

Great attention is now paid in France to the cultivation of Oriental studies. The king has recently given his sanction to a plan, the nature of which will appear from the following extract, from the report on which it was grounded.

"The individual zeal of the laborious men who have devoted themselves to these arid studies is not enough: it requires to be favoured and seconded by a powerful hand. Why should that not be done now for Oriental literature, which was done in the 16th and 17th centuries, for the study of antiquity and classical literature? Might not a collection of the principal Oriental works be undertaken, which should be published under the auspices of your majesty; also the great Byzantine collection, the collection of the council and of the historians of France, formerly executed at the royal printing-office? It would be easy for the royal printing-office to execute this undertaking without interrupting the ordinary course of its labours, and even without incurring any considerable expense. Pupils are maintained in that establishment to be instructed in the typographical management of Oriental characters.

"The French literati will, I doubt not, be eager to concur in this important enterprise, and to contribute, by their attention and their councils, to the new monuments which your majesty will consecrate to the glory of letters and of France."

Twenty-eight curious Armenian inscriptions, collected by an Armenian priest, have been translated by M. Klaproth. The following is a specimen:—Above Mount Araz stands an ancient church, upon one of whose columns, on the right hand, we read the following: "Christ, Creator, remember Grigor, Lord of Kentouniatz." In the Armenian province of Chirag is a very large and handsome church, with a beautiful dome. On the north side is the following inscription:—"By the favour and grace of the merciful God, I, Zak'haré, Mandatour Takhoutses, Amir Sbassalar of the Armenians and Georgians, son of the great Sarkis, have enriched, to the astonishment of all the world, and at my own expense, the church of St. Haridjai, for the preservation of the life of my mistress, the pious Queen Thamar, as well as for my salvation, and that of my brother Iwané, our sons Chahanchah and Awak, and of my parents. I have built in it a fortress, domes, and towers, at a great expense. I have endowed it with all that is necessary for its embellishment. I have given to this church one of my villages, named Mak'haris, situated in the vicinity of this holy place, which I have concentrated to the holy Virgin, together with all the appurtenances, such as mills, mountains, waters, I have instituted a daily service before the principal altar, where mass is to be read for me. Those who shall come after me shall be obliged

to observe this institution to the memory of my family, and they will be blest of God and all his saints. But those who shall oppose and wish to weaken this institution more or less, shall be cursed like Cain and Judas, and be condemned of God, if they take by force aught of the property of the church, and of the 318 holy fathers and all other saints."

INDIA.

It is proposed to publish in Calcutta, an engraved map of that city, five feet four inches long, by two feet ten inches broad; comprehending an area of about twenty square miles; and shewing every street, lane, and road in the town, and the included parts of the suburbs; and every public office and private dwelling, with their courts and offices. It is also in contemplation to establish wet docks in the neighbourhood of Calcutta.

CEYLON.

At a late meeting of the literary and agricultural society of Ceylon, very favourable reports were read stating the progress of the plantations of potatoes established in the Kandyan provinces under the direction and at the expense of the society. The natives seem disposed to enter very generally into the cultivation of a

root which they see is so productive with little trouble, and to the use of which none of their customs or prejudices offer any impediment.

NEW SOUTH WALES.

A tread-mill for grinding flour has lately been erected in Sydney by Government, which answers so well as an object of terror to criminals, and as a means of making their punishment a source of profitable labour, that others were about to be established on a more extensive scale. A quantity of New Zealand flax had also been imported, which the female convicts in the factory were taught to dress in the New Zealand manner by two natives of that country, after which it is spun and manufactured by the female convicts into various descriptions of cloth. Should this manufacture be properly encouraged and conducted, it may not only prove a profitable way of employing the female convicts whose bad characters unfit them for family servants, but, by encouraging the New Zealanders to raise a commodity which they can barter for useful European articles, may, in the end, allure them from acts of murder and cannibalism to that of raising an article by which all their various wants may be supplied.

List of New Publications.

THEOLOGY.

Morning Meditations, or a Series of Reflections on various passages of Scripture and Scriptural Poetry; by the Author of the Retrospect. 12mo. 4s.

Nouveaux Cantiques Chrétiens pour les Assemblées des Enfants de Dieu; composés par César Malan, Ministre de Christ. 42mo. 2s.

An Assize Sermon, preached at Winchester, Aug. 3, 1824; by the Rev. John Haygarth, Rector of Upham, Hants, and Chaplain to the High Sheriff.

The Hebrew Bible, with points, 1*l*. 1s.

The Hebrew Bible, with English opposite. 1*l*. 1*l*s. 6d.

The Greek Testament, Text of Mills, with the Readings of Griesbach. 8s.

Do. with English opposite. 12s.

The Bible, New Testament, and Common Prayer, in Greek, Latin, Italian, Spanish, French, and German.

A Sermon preached at the Consecration of the Lord Bishop of Jamaica and of the Lord Bishop of Barbadoes; by A. M. Campbell, M. A. 2s. 4to.

A Manual of Family Prayers. 1s. 6d. bound, or fine paper. 3s.

The Substance of Two Discourses upon the Nature of Faith; by a Prelate of the last Century. 4to. 1s. 6d.

Bibliotheca Biblica, a select list of Books on Sacred Literature; by William Orme. 1 vol. 8vo. 12s.

Unitarianism, philosophically and theologically examined; by the Rev. A. Kohntan. 1 vol. 12s.

Sermons on the Fifty-first Psalm; by the Rev. J. Bull. 8vo. 10s.

A Letter to the Author of an Inquiry into the Studies and Discipline in the two Universities preparatory to Holy Orders in the Established Church; by a Graduate of Oxford. 1s. 6d.

Christ's Victory and Triumph in Heaven and Earth over and after Death; by Giles Fletcher; with a Biographical Sketch of the Author; printed from the edition of 1610. 3s.

MISCELLANEOUS.

Zoological Researches in Java and the Neighbouring Islands; by T. Horsfield, M.D. 1 vol. royal 4to. 8*l*. 8s.

Ancient Poetry and Romances of Spain; by John Bowring. 1 vol. post 8vo. 10s. 6d.

Cicero de Republica; recovered treatise of Cicero. 8vo. 12s.

View of the Literature of the South of Europe; by M. D. Sismondi, translated with Notes, by Thomas Roscoe, Esq. 4 large vols. 8vo. 2*l*. 16s.

Heton's Pilgrimage of Jerusalem, from the German of F. Strass. 2 vols. 8vo. 16s.

Flora Domestica. 1 vol. 8vo. 12s.

Report of the Committee of the Society for the Mitigation and Gradual Abolition of Slavery, on June 25, 1824. 2s.

The Life of the Rev. John Wesley,

A. M., including the Life of his Brother, the Rev. Charles Wesley, A. M., and Memoirs of their Family; by the Rev. Henry Moore, only surviving Trustee of Mr. Wesley's MSS. 1 vol. 10s. 6d.

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Religious Intelligence.

PRAYER-BOOK AND HOMILY SOCIETY.

In our last Number we noticed the proceedings of this Society during the past year, in translating and distributing the Formularies of the Church of England in foreign languages: we shall now lay before our readers its operations, as respects the circulation of copies in the vernacular tongue.

A correspondent resident in Turkey writes; "The English Prayer-books are very acceptable indeed to the sailors and other poor persons who come to our chapel; and anticipating a fresh supply from you, I am already pledged to several. I find that those to whom I give books never fail to attend Divine Service when they again return to this port; and I am glad to hold out any proper inducement to them for this purpose."—In another letter, the same clergyman states; "On Sunday last, we had a large congregation of sailors, recently arrived at this port, and among them all, there was but one Prayer-book."

Soon after the Rev. Mr. During, missionary to Africa, left this country for the last time, 1000 Prayer-books were sent to him, to be disposed of in such a manner as circumstances should render most advisable. It had been hoped by the Christian converts under his care—our fellow-subjects, though not our countrymen—that he would have brought these books with him; and, on the very day of his arrival, the general cry was, "Master, have you brought plenty of Prayer-books?" When the ship came to port, on board of which the case with the Prayer-books was, and the circumstance had been announced, great joy was occasioned, for the want of them had been much felt. In a letter to the Secretary, Mr. During observed, "The manner in which the books were purchased is a sufficient proof of the value put upon them. When I had opened the case containing them, more than sixty were sold at full cost price in less than an hour." The conclusion of this letter, especially as written by one who has now entered into rest, is very pleasing. "Perhaps, at a

future period, I may be enabled to say more for your encouragement. At present I conclude with praying, that the blessing of Almighty God, Father, Son, and Holy Ghost, may be with you, in thus extending the religion of the Bible, and the true worship of Him, who is a Spirit, in a manner so consistent with his revealed word and will."

The number of bound books—that is, Prayer-books, Psalters, and Homilies—issued by this Society during the last year, is 9245; and of tracts—namely, Homiles, Articles of Religion, and Ordination Services,—102,705; besides 2000 copies of Prayers and Thanksgivings, selected from the Liturgy, in the Irish tongue and character. The measure also was recommended, as furnishing a small tract peculiarly suitable to those who understand Irish only, particularly the prisoners in jails. "Many such have been brought," says a correspondent, "by the blessing of God vouchsafed to the exertions of some excellent men, to a certain sense of sin; and it may be hoped that these prayers in their own language will furnish them with that which their understandings may follow with facility, and which their hearts may feel. None but an Irishman," he says, "can fully estimate the importance of presenting to the Irish people truly devout and scriptural prayers, and that in the language with which their feelings and prejudices are entwined." The selection of Prayers and Thanksgivings, however, was by no means intended to supersede the distribution of the Prayer-book itself in the Irish tongue and character; and an edition of 1500 copies was being printed for the Society at Dublin. During the year, many copies of the Irish Prayer-book have been distributed in a very judicious manner.

At home, in addition to supplying subscribers with books—which forms by far the most considerable part of the Society's proceedings,—they have endeavoured, as far as the funds of the institution would allow, to answer all such applications to the Society as brought before them urgent

cases of need which were not likely to be relieved by other means. One object, which has frequently been submitted to them, they strongly desire to prosecute, if funds at all adequate to demands so extensive could be raised; namely, the supply of Merchant Seamen with Prayer-books, upon the same or some similar plan to that by means of which they are supplied with Bibles. The Committee were making an experiment of this kind. The following extract from a letter, written by a correspondent in Cornwall, will give an idea of the beneficial effects which might be expected from the more general circulation of Prayer-books and Homilies among seafaring men. "I have disposed of the whole contents of your parcel; and at this moment all the Psalters and Homilies are in houses or ships, where they were greatly needed. I presented an enlarged Psalter to a poor man, and have been informed that it was made very useful in giving consolation to a fisherman on his dying bed. A poor sailor, who had read the Homily 'On the Misery of Mankind by Sin,' came to my house a week afterwards, and assured me, in his plain way, that it had caused him to think of the value of his soul. 'I assure you,' said he, 'that book made me weep. I am a great sinner: I see that now plain enough.' A shipmaster also met me in the street, and thanked me for the books I had given to one of his men."

The Committee, in conclusion, earnestly beseech their friends never to forget that fundamental law of the institution, "It is recommended to every member of the Society to pray to Almighty God for a blessing on its designs, under the full conviction, that, as all holy desires, all good counsels, and all just works, proceed from Him; so all human exertion is vain, unless He prevent us in all our doings with his most gracious favour, and further us with his continual help."

NATIONAL-SCHOOL SOCIETY.

At the last annual meeting of this Society, his Grace the Archbishop, the president, in the chair, a discussion arose, the substance of which we shall report as a reply to an oft repeated but most extraordinary allegation, that the education of the poor tends to increase the mass of youthful criminality. General Thornton, on that occasion, expressed his apprehension, that to the omission of some mode of teaching the children to earn a subsistence after they left the schools, was to be attributed the deplorable increase of juvenile delinquency; and suggested that half the time of both boys and girls should be occupied in some sort of labour.

The President assured the Meeting, on the authority of those best qualified to ascertain the fact, as having been professionally enabled to pay the strictest attention to the subject, that the National

Schools had not only not contributed to the increase of crime, but had very materially lessened it among those classes which, without the education therein afforded them, are usually found to be among the most profligate.

The Bishop of Exeter wished to add to this testimony, the fact which had been stated, and remained uncontradicted—that not one child educated in a National School had been brought to justice: it had, indeed, happened, that, in a very few instances, children had been committed, who were said to be from National Schools; but it had been ascertained, that these children had either been dismissed as incorrigible; or had been so very short a time in the school, as neither to have imbibed the principles there instilled, nor to have cast off the lawless habits which they had acquired before their admission.

Lord Calthorpe, in moving thanks to the president, adverted, in the following manner, to the question which had been under discussion:—

"I cannot be insensible to the dangers to which the rising generation is exposed, in an age of luxury and dissipation. It is a melancholy fact, that, in the calendars of offences and in the prisons, so great a number of juvenile delinquents is to be seen; but, were it not for this institution, I am perfectly persuaded, the number would be far greater. The Church of England would have been unfaithful to her character, and would have acted inconsistently with the cordial spirit of humanity and Christian zeal which she is wont at all times to display, if she had abstained from using her best endeavours to rescue the rising generation from the danger to which it is exposed. The labours of the institution are to be the more highly appreciated, because the schools under its direction are, in general, peculiarly well managed: the instruction which is furnished in them is most judiciously adapted to the age, the mind, and the abilities of the scholars: the improvement is gradual and certain; the system tends to cherish no principle of irregular and mischievous exertion, no ungoverned impulse; but rather a sober and chastised principle of action, giving the character, by degrees, a steady, consistent, moral, and religious tone. We may surely anticipate that children, so brought up, will preserve their earliest impressions; and that it will be found that the Society enlists into the service of the Church the operations of their mature judgment, and that their feelings and habits will contribute essentially to its stability and strength. We may, indeed, already observe, that this effect is produced. Besides, the benefit of these schools is not a single one: it is not confined to the first and immediate object; but is diffused on every side, and through various channels: the connexion which the system tends to establish between the clergyman and his flock, in bringing him

into contact with the younger members of it, is of incalculable advantage to both parties. We may therefore look forward, with full assurance, to the benefits to be derived from the establishment of National Schools throughout the kingdom."

AMERICAN BIBLE SOCIETY.

From the last Report of the American Bible Society we copy the following interesting statements, respecting the increasing circulation of the Scriptures in the Spanish language.

"The issues of Scriptures in the Spanish language have materially increased. The Board have much pleasure in adding, that there are strong reasons to believe, that, in a short time, there will be a far greater demand for the Spanish Scriptures, and more numerous opportunities of diffusing them.

"Already, individuals have been found, in many places in South America, and in other quarters, where the Spanish language is spoken—individuals of undoubted discretion and fidelity—who have undertaken to act as agents in receiving and circulating the Scriptures. Already, some, of high standing, holding civil or ecclesiastical offices, have expressed their warm approbation of the design and plans of the Society, and their readiness to co-operate in its foreign transactions. Already, some hundreds of copies of the Scriptures have been confided to such gentlemen, and are in a course of distribution. The Managers have been assured, that, in many parts of the Spanish possessions, the introduction of the Holy Oracles is unattended with difficulty or danger—that the need is very great, even among the ministers of religion—that the desire of possessing the precious volume is manifested to be ardent by multitudes, who are able to read it—that the copies sent to several places have been purchased or received, with much alacrity and gladness, by persons, of rank in church or state, as well as many others—and that numbers, particularly ladies, have been observed reading the Scriptures placed in their hands, with avidity and with fixed attention.

"With such accounts before them, with the prospect of such opportunities of usefulness, and of such assistance from men of respectability, of intelligence, and of piety, the Managers have determined to extend the scale of their labours, as to those countries where the Spanish language is spoken. The Spanish Bible, in the version approved by the Roman Catholics is preparing; and so soon as the stereotype plates are finished, considerable sums will become requisite to pay for them, and for the publication of editions of the Scriptures from them. The Board feel their hope, expressed in the last Report, very strongly confirmed, that the time is near when the light of Divine truth will have dispelled

the darkness in which Spanish America has been so long enveloped, and when the inestimable benefits of religious knowledge will be diffused over that interesting section of the world."

NEW-YORK AFRICAN FREE SCHOOL.

At a recent examination of the children of the African Free School in New-York, the members of the Common Council attended, by invitation of the Trustees of the institution, and were highly gratified with the evidences of improvement exhibited by the pupils. In a printed Report of their visit, they say, "The answers of both boys and girls to questions in arithmetic and geography, especially that of our own country, were prompt and satisfactory: the performances in writing were neat, and in many instances highly ornamental: the behaviour of the children was orderly, and creditable to them and their teachers. The whole together furnished a clear and striking proof of the value of the monitorial system of education, and of the public spirit, and useful labours of those of our fellow-citizens, who have been able to produce such specimens of improvement, in the hitherto neglected and despised descendants of Africa."

The results have been similar in every part of the world where suitable efforts have been made to instruct these "neglected and despised descendants of Africa," whom some would doom to perpetual ignorance and slavery.

BOMBAY NATIVE FREE SCHOOL.

The following is the present state of the Native Free Schools in Bombay, and its vicinity, under the direction of the American Missionaries. The schools are 26 in number. The number of children belonging to them is 1,454; but their habits, and light esteem for education, render their attendance so irregular that but 1,135 are customarily present at the same time. The children are taught in the Mahratta language only, reading, writing, arithmetic, grammar, geography, and some of the most simple parts of astronomy, and other scientific and general knowledge. Great pains have been taken, and with very encouraging success, to draw their attention to the art of reading, and to give it that importance in the scale of education which it merits, but of which the natives themselves have no adequate conception. The Christian Scriptures are a principal class-book in all those schools, and such other ethical compendiums as are commonly used in English schools. The elements of Divine revelation are taught in these schools in the most plain and simple manner; and, though the children are not required to yield their assent to them, yet the insensible and ultimate influence of those principles on their youthful minds can hardly be

doubtful. These schools contain 136 Jewish children, and 54 females, of whom 29 are Jewesses. It is but very lately that the Missionaries have made particular exertions to bring female children into a course

of instruction, and the success of their efforts has far exceeded their expectations. The whole expense of schools, with the exception of 500 rupees, has been defrayed by the friends of the mission in America.

View of Public Affairs.

FOREIGN.

FRANCE.—The first public act of the new king has been to recind the censorship of the press, which had been revived only for a temporary purpose.—The country presents an aspect of apparent tranquillity; but the spirit of hostility to the diffusion of liberal education and scriptural knowledge has not diminished. The Jesuits, in particular, who are acquiring great influence, are said to be exerting themselves indefatigably to restore the reign of ignorance and bigotry.

SPAIN.—The temper in which the agents of government conduct their measures for the suppression of the principles of the late Constitution, and their latent fears that those principles are far from being extinct, are strikingly evinced in a recent circular from the general superintendent of the police to all the agents in that department throughout the country. The superintendent complains, that "between the police and the other public bodies there are nothing but odious rivalries and open and scandalous oppositions;" and that a great part of those agents, far from considering themselves paid to defend the throne, serve only to weaken it by their divisions. The superintendent reminds them, that "religion and the king" should be their exclusive motto; and that it is their duty to search out, and utterly to exterminate, all the friends of the late Constitution. Nothing short of this, he affirms, can tranquilize the kingdom; and in case any of those to whom his circular is addressed shall appear in the slightest degree lukewarm in prosecuting this paramount object, he threatens them that punishment shall burst upon them with the force and celerity of a thunderbolt from a dark cloud. "The sword hangs over the head of all who dare even to think otherwise" than is prescribed in this mandatory circular. Such an official document shews but

too plainly the abject and degraded state to which this unhappy country is reduced. Undisguised despotism and servile obedience are the avowed principles upon which the existing government is founded; and the mass of the people, except in the commercial towns, seem satisfied that such a state of affairs should continue, or at least are afraid to risk any expression of a contrary opinion.

GREECE.—Accounts have arrived, from various quarters, of the signal defeat of the Turkish expedition against Samos. The bravery and success of the Greeks on this occasion are reported to have been very conspicuous. We deeply regret to find that a misunderstanding had occurred between our governor in the Ionian islands and the Greek authorities. It appears that some European captains had let out their vessels to the Turks for the transport of troops, ammunition, and provisions, in their expedition against the Greeks; in consequence of which the Greek Provisional Government issued a proclamation, declaring that vessels and crews thus circumstanced should be considered as not belonging to neutral powers, but be proceeded against as enemies, and as such be attacked, captured, or destroyed. Among those who had thus disgracefully chartered their vessels to the Turks, in this barbarous and anti-Christian war, it is to be lamented that some of the subjects of the British government were included; in favour of whom, and on the principle of neutrality, Sir Frederick Adam, our commissioner at the Ionian isles, demanded a revocation of the proclamation, which being refused, instructions were issued to capture all armed vessels equipped under the authority of the Greek Provisional Government. We have no apprehensions, with the warm feelings which happily exist in this country in favour of the oppressed Greeks, that our government will be at all inclined to sanction so hostile a proceeding; and

indeed already it is reported that an accommodation has taken place; but we regret that even for a moment any misunderstanding should occur, which might tend to damp the energies of a nation contending for life, for liberty, for religion, for all that is dear to the parties themselves, or calculated to excite respect and sympathy in the spectators of the contest. We feel most warmly for the honour of the British flag; but we do not think that it would have been at all tarnished, by refusing its protection to those who prostitute it in so disgraceful a service as that which called forth the Greek Proclamation. The strict principle of neutrality, we conceive would have required that those who engaged in this service should at least do it at their own risk, even if it was not thought expedient to adopt the more decisive measure of prohibiting their engaging in it at all.

DOMESTIC.

We have now to report the success of the British arms in two quarters, in which we had at first met with some partial reverses. In the East Indies, our troops have taken possession of the town of Rangoon, and are thus masters of the principal harbour of the Burmese empire. The town was evacuated by the enemy without blood-shed: the members of the government fled at the approach of our troops, and left in our possession the prisoners whom they had seized at the commencement of hostilities, among whom were Mr. Wade and Mr. Hough, the American Missionaries. The prisoners were found heavily chained, and expecting instant death. In Africa, the Ashantees are said to have been routed. They had collected in large numbers near Cape Coast Castle, where, being attacked by the British commander, they appear to have experienced a defeat, and been obliged to retreat. We trust that this event may hasten on the termination of hostilities with these poor pagans, who, we fear, in too many instances, have cause to consider their more enlightened Christian neighbours as aggressors on their rights and independence, and think themselves justified in preventing, by whatever means, their further encroachments.

A powerful sensation has been excited throughout the country during the last few weeks by the arrest and commitment of Mr. Fauntleroy, a gentleman moving in a highly respectable rank in life, on several charges of extensive forgery. Till his case had passed under the decision of a jury, we are unwilling to allude to it more pointedly than circumstances so extraordinary seem to require. Mr. Fauntleroy who was a partner in a banking-house of opulence and credit, is charged with forging several powers of attorney, by means of which he received and applied to his own use very large sums of money. His conduct has led to the bankruptcy of the firm with which he is connected, and to the ruin of numerous individuals for whom he was engaged in pecuniary transactions. The particular manner in which the sums which passed through his hands have been squandered can only be matter of public conjecture; but we should not do justice to the warning which his case holds out to society, if we did not add, that what are generally styled "dissipated habits" are stated to have been the cause of his alleged guilt and misfortunes. How loudly does such an example address persons moving in opulent and public circles to beware of the temptations often incident to their station! They instinctively recoil at the brutal and atrocious crimes of a Thurtell; while perhaps, they indulge, with little consideration of their criminality, in some of those leniently named "dissipations" which, in the instance under consideration, are alleged to have issued in a course of systematic fraud and rapine. Most justly do the sacred Scriptures warn us to "beware of covetousness," to "flee youthful lusts," and to close up every inlet to vice and temptation. The more difficult it seems to account for the conduct charged against Mr. Fauntleroy, or to conjecture motives sufficiently powerful to have induced a person in an easy and affluent station of life thus to expose himself to almost inevitable ignominy and ruin, the stronger will the necessity appear of guarding against the first approaches of temptation, and of keeping at the utmost distance from scenes of vanity and dissipation.

Ecclesiastical Preferments.

- Rev. John Hatchard, M. A. to the Vicarage of St. Andrew's Plymouth.
- Rev. Rich. Jenkyns, D. D. Dinder Prebend, at Wells.
- Rev. Robert Holdsworth, to a Preb. at Exeter.
- Rev. W. H. Arundell, Cheriton Fitz-Paine R. Devon.
- Rev. Jos. Badeley, Blewbury V. Berks.
- Rev. J. C. Clapp, Clusten R. Wilts.
- Rev. W. C. Fetton, Cowthorp R. co. York.
- Rev. William Harriott, Odiham V. Hants.
- Rev. Sam. Hill, Snargate, Kent.
- Rev. Mr. Hume, Warminster V. Wilts.
- Rev. J. Howard, Taconelston R. Norfolk.
- Rev. Dr. Ingram, President of Trinity Coll. Garsington R. Oxford.
- Rev. Henry J. Jones, Flint Perpetual Curacy.
- Rev. C. L. Kerby, B. C. L. one of the three portions of Bampton V. *vice* Richards, resigned.
- Rev. Mr. Knight, Sheffield, St. Paul's Perpetual Curacy.
- Rev. W. B. Landon, Lillinstone Lovell R. Oxon.
- Rev. Thomas Nelson, Little Dunkeld Church and Parish, co. Perth.
- Rev. W. Palmer, Petesworth V. co. Warwick.
- Rev. J. Wing, Cheyhies, R. Bucks.
- Rev. J. Merrewether, Chaplain to the Duchess of Clarence.
- Rev. George Crookshank, Chaplain to Dow. Countess of Clonmell.
- Rev. Wm. Fred. Hamilton, Chaplain to Visct. Melbourne.
- Rev. Thomas Henry White, Priest Vicar of the Very Rev. the Dean of Litchfield.
- Rev. Daniel Wilson, Prebend of Rochester.
- Dr. David Lamont, to be one of his Majesty's Chaplains in Ordinary in Scotland.
- Rev. J. Bull, B. D. Canon Resid. of Exeter.
- Rev. Edward Fane, Lime, &c. Prebend Salisbury.
- Rev. W. Hewson, Prebend of St. David's.
- Rev. J. H. J. Chichester, Arlington R. Devonshire.
- Rev. Thomas Carew, Haccombe R. Devon.
- Rev. John Evans, Penbedoo Llan Flangel R. co. Pembroke.
- Rev. S. Fenton, Fishguard, V. co. Pemb.
- Rev. W. C. Fetton, Cowthorp R. co. York.
- Rev. G. Hodgson, Christchurch R. Birmingham.
- Rev. Robert Roe Houston, Artwick R. with Artsey V. Bedfordshire.
- Rev. J. Ker, Polmont Church, co. Stirling.
- Rev. William Vansittart, Prebend of Carlisle.
- Rev. James Monkhouse Knott, Wormleighton V. Warwickshire.
- Rev. John Overton, jun. Persp. Cur. of Bilton in Holderness.
- Rev. W. Phelps, Meare V. Somerset.
- Rev. Dr. Richards, St. Martin in the Fields V. Westminster.
- Rev. C. Rose, B. D. Preacher at Whitehall.
- Rev. R. F. St. Barbe, Stockton R. Wilts.
- Rev. John Sheepshanks, St. Gluvias V. Cornwall.
- Rev. J. S. Stafford, Mettingham V. Suffolk.
- Rev. H. Symonds, D. D. All Saints V. Hereford.
- Rev. W. Wilson, D. D. Holy Rood V. Southampton.
- Rev. A. Walker, to Elgin Church Scotland.
- Rev. W. Hale Hale, to be one of the Chaplains to the Bishop of Chester.

Answers to Correspondents.

E. R.; CLERICUS; ΠΙΣΙΣ; J. P. S.; LYSIAS; E. K.; H. W.; and R. F.; are under consideration.

Any classical friend will readily solve A. G's. query.

We cannot give the information which our American friend C. R. S. requests, without violating the confidence which our friends and correspondents are pleased to repose in us.